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THE RESTORATION OF DEIR-EL-BAHARI.

FROM a recent letter to the London office of the Egypt Exploration Fund, written by Mr. Somers Clarke, F.S.A., who has volunteered to superintend the restoration of Deir-el-Bahari, we are permitted to give the following extract to readers of BIBLIA. Mr. Clarke is an interested member of the Executive Committee of the Fund, and has worked in Egypt several winters on his own account, and this report of his present labor is the latest news from the field.

I have just paid a visit to Deir-el-Bahari, and report to you upon the progress of the work.

You know already that work has been concentrated on the most difficult part of the problem set before us—reëstablishing the very dilapidated wall which forms the west side of the Upper Court, and which has been at some time in part dislocated and in part overthrown by pressure from behind. I have the satisfaction to say that the southern half of this wall has now been "set on its legs" without any slip or accident. All the old stones we found are now in their proper places, and only such new ones have been built in as were necessary to support or retain the old.

The bases of the niches in the wall had been entirely cut away by tombs. These tombs are now filled in. The top layer of the filling in is made solid with masonry in mortar; and on this the return walls of the niches, in some cases themselves rebuilt, are securely standing. We were in fear of much rubbish pouring down from behind when the insecure stonework was touched.

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The rock itself proved to be more secure than we anticipated, and it now stands up behind the wall without pressing upon it anywhere.

In the middle of the west wall stand the red granite jambs and lintel of the central doorway. These jambs once formed an outer facing, and the wall within was built of limestone blocks. These were terribly dislocated. It was out of the question to get them back exactly into their original places: in the effort to do this the sculptured faces would have been shelled off, and more harm done than good. We therefore resolved to solidify the mass, and to put into the joints plenty of cement. This is now done; and the great interior lintel stone, weighing several tons, has once more, after many centuries, been established in its place. The first and principal room of the sanctuary is now therefore restored to its original form, although its wall surfaces are far from intact.

The timber shoring is now placed against the south end of the northern half of the western wall. The difficulties to be met with in this case are far greater than those we have encountered in dealing with the other half. Nearly all the masonry still in place must come down, as it has been crushed and pushed forward in such a way that it threatens at any moment to fall into the courtyard. Great care is needed in removing the mass of small and large stones which press on this dilapidated wall, which has been patched up with many sculptured stones. The stones of the wall and niches are all numbered, and a space is prepared upon which, as they are taken down, they will all be laid out in order.

Nothing can exceed the care and diligence with which Mr. Carter has carried out the work; and I must again express my admiration for his ingenious resourcefulness in dealing with the most awkward situations.

In the Southern Hall of Offerings Mariette gashed a great hole on either side of a tall granite stela in the west wall. * * * These holes were patched with broken stones, those covered with inscriptions being left here and there on the floor. The wall above, left without sufficient support, was falling away from the arched ceiling. This wall has now been repaired: the sculptured stones are set in their places, and a great hole behind is now filled in solid. By taking this work in hand at the same time as the repair of the west wall of the Upper Court already described, we have been able to transfer a good deal of stone

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chips and rubbish from a place where they were a danger into a place where they are essentially necessary, and carriage from one point to the other has been a matter of a few yards.

February 5, 1898.

BABYLONIAN STORY OF THE DELUGE.

WHEN, in 1872, the late Mr. George Smith discovered the famous Assyrian Creation and Deluge records, it created a great sensation both in Europe and this country. As the Assyrians copied their literature from Babylonian sources, it was expected that the thousands of Assyrian inscriptions which had been collected in the British Museum would yield traces at least of some of their ancient Babylonian legends. These tablets had been accumulating for some twenty years, and while Mr. Smith was preparing his fourth volume of *Cuneiform Inscriptions*, he noticed references to the Creation in a tablet, and allusions in other tablets to similar legends. He therefore set about searching through the thousands of tablets, and was fortunate enough to find fragments which, when pieced together, formed some portion of the Creation story. Afterwards, at Kouyunjik, on the site of the palace of Assurbanipal, he found other fragments which made up the series of twelve of the so-called Deluge or Izdubar series.

We now have another and a new account of the Deluge, which has been found at Sippara by Père V. Scheil. This account is poetic in its construction, dating from the time of King Ammizaduga (about 2140 B. C.), and is only a copy of a legend which undoubtedly dates back many centuries. This fragment is a portion of the first, second, seventh and eighth columns of what was apparently a cylinder of eight columns. Fortunately the end is preserved, and it shows that this document was the tenth chapter of a story which had for its title, "While the Man Rested," thus varying from Smith's version of the Deluge which formed the eleventh chapter of another story.

Père Scheil has contributed an article on his discovery to the *Independent*, which says in regard to it—

Every Biblical scholar knows that the Hebrew account of the Deluge found in Genesis has been paralleled by two Babylonian accounts—one, that of Berosus, a Babylonian historian, whose narrative has been handed down to us by early Greek Christian writers; and the other, that found on Assyrian tablets by George Smith. Both resemble, and yet both differ from the Genesis

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story. Biblical critics have differed as to the age of the Biblical story, the more conservative holding that, being written by Moses, it is older than his time and was incorporated by him into the Book of Genesis, while the newer school of critics were, until the discovery of the Tel-el-Amarna tablets, inclined to believe that the story was borrowed from Nineveh or Babylon at the time of the captivity, or not long before it, at which time the Book of Genesis was written.

The discovery by George Smith of a full poetical account of the Deluge, on tablets in King Assurbanipal's library at Nineveh, was of immense interest; but it did not assure us of the age of the Deluge story among the inhabitants of the Euphrates Valley; for it was on tablets written in Assurbanipal's reign, that is, scarce six hundred years before Christ. To be sure, these were said to be copied from tablets in Babylonian libraries, but we did not know how old these original tablets were. Besides, the Deluge story was on the eleventh tablet in a long poem, compiled in twelve books, one for each month, in a quite artificial way, and might belong to a comparatively late period of religious and literary syncretism. The original Babylonian tablets, from which the Assyrian copies were made, were much desired.

Now Père Scheil has made the discovery. To be sure, the record on the tablet does not amount to much, it is such a fragmentary bit; but it is large enough to make sure that the tablet contained the story of the Deluge, and, most fortunately, the most important part of all is preserved, the colophon, with the date. It is dated in the reign of Ammi-zaduga, King of Babylon, and we know that he reigned about 2140 B. C. That is, we have here a precious bit of clay on which was written a poetical story of the Deluge, seven centuries before Moses and about the time of Isaac or Jacob. That is enough to make the discovery memorable. We learn positively that the story of the Deluge was familiar to the common people of Babylonia, and therefore of all the East from Syria to Persia.

Professor Sayce has lately stated, misapprehending Père Scheil's oral announcement, that the new text verbally agrees with that discovered by George Smith, showing the care and accuracy with which the document was preserved from generation to generation, with "no change even in the form of a single word." This is not the fact. This is an entirely different redaction, and Père Scheil suggests that different cities would

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have their different poetical editions of the story. This fragment belongs to the story current at Sippara, where the fragment was found, and we may suppose that the account given by Berosus was also from the Sippara edition, for Berosus tells us that Xisuthrus (Noah), before the flood, buried in Sippara the records of the world's antediluvian history. The cuneiform account discovered by George Smith seems to have originated in the city of Surippak; at any rate, the Noah of that story came from the Surippak. There are in that account no such passages as we have in this new fragment, which shows that we have to do with another version, we do not know how old, for it is itself a copy from a partly effaced original.

This text is in poetry. It proves that the poetic construction was fixed more than two thousand years before Christ. Each line is divided into two hemistichs, as in Hebrew poetry. The fragment is large enough to show that it is a poem full of polytheistic and mythical details, of which the Genesis version has been thoroughly purged, giving us a tale purely monotheistic, absolutely ethical, and fit to give religious instruction to an unscientific people in the infancy of civilization.

The oldest piece of wrought iron in existence is believed to be a roughly-fashioned sickle-blade found by Belzoni in Karmas, near Thebes. It was embedded in mortar under the base of the Sphinx, and on that account is known as "the sickle of the Sphinx." It is now in the British Museum, and is believed to be nearly 4000 years old.

AN ANCIENT EASTER.

I LOOKED upon the lotus flower, and lo!
Within the great Abydos of the past,
Its crowded streets, its sacred temple vast,
With those who watched six thousand years ago,
To wait their Lord, I stood; eve's crimson glow
Athwart the Libyan hills had faded fast,
Across the waste of sands a shade was cast,
And night closed in o'er Egypt's wail of woe;
The silent, solemn hours beneath the stars,
The ark in slow procession held on high,
Incense and offering on the air upborne,
And then the splendor through day's golden bars;
"Osiris risen!"—"Lord of Life!" they cry,
And o'er the land dawned Egypt's Easter morn.

BEATRICE HARLOWE.

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THE PRAYER OF ASSUR-NAZIR-PAL.

THE following is a beautiful prayer of Assur-nazir-pal I., the son of Samsi-Rimman, whose reign may be placed about B. C. 1800, five centuries before the time of Moses. The text with translation has been published by Brünnou, in the *Zeitschrift für Assyriologie*, Vol. V., 69. We give the first half, and the references in the footnotes show the striking similarity of many phrases to the Hebrew Psalms.

"To the lady of Nineveh, the exalted one of the gods,
The daughter of the Moon, the sister of the Sun,
Who reigns over all realms!
To her who determines decrees, the goddess of the whole earth;
To the lady of Heaven and Earth, who receives prayers;
To her who hearkens unto pleading and takes hold of petitions!
To the merciful goddess who loves justice!*
Istar, everything that is disturbed distresses her!
Oh, for the afflictions which I behold, I weep before thee!
To my words full of sighing direct thy ears!
To my afflicted cry let thy mind be open!
Look upon me, oh lady, that through thy turning towards me the heart of thy servant may become strong.†
I am Assur-nazir-pal, thy afflicted servant,
Humble, adoring thy divinity, watchful, thy favorite!
Who approved the free-will offering, who without intermission offers thy sacrifices;
Who delights in thy festivals, who restores thy shrines;
Who makes plentiful the wine, the joy of thy heart, which thou lovest.‡
The son of Samsi-Rimman who adored the great gods,
I am begotten in the midst of the mountains of which none knoweth;
I was unlearned, and to your ladyship never did I pray!
The people of Assyria also, we did not draw near to thy divinity!
But thou, oh Istar, mighty princess of the gods,
In the lifting up of thine eyes didst thou teach me,§ and didst desire my rule!
Thou didst take me from the mountains and didst call me to the threshhold of men!
Thou didst preserve for me the sceptre of righteousness‖ until the growing old of all mankind.
And thou, oh Istar, didst make great my name!
Thou hast granted unto the faithful salvation and mercy.¶
Out of thy mouth went forth the decree, to make anew the gods.
The temples which were falling in I repaired.
The fallen gods I built up, and restored to their places.

---

* Cf. Ps. 4: 1, 27, 2. † Cf. Ps. 80: 3, 7, 9, ‡ Cf. "Wine which cheereth God and man." Judges 9: 13. § Cf. Ps. 4: 6—"In the lifting up of thy countenance." ‖ Cf. "The sceptre of thy kingdom is a right sceptre." Ps. 45: 6. ¶ Cf. Ps. 3: 8—"Salvation belongeth unto the Lord." Also Ps. 119: 155.

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THE ORIGIN OF THE EGYPTIAN RACE.

IT has long been a matter of dispute regarding the race-origin of the ancient Egyptians. The ethnologists have maintained the African theory, and the philologists the Asiatic theory. The greater number of Egyptologists, such as Brugsch, Ebers, Lauth, Lieblein, de Rougé, and others, have inclined to the Asiatic theory. Maspero says, however, "A more minute examination compels us to recognize that the hypothesis of an Asiatic origin, however attractive it may seem, is somewhat difficult to maintain."

In an interesting paper which appeared last year in the *Bulletin et Mémoires de la Société des Antiquaries de France*, M. le Vicompte J. de Rougé attempts to throw some light on the origin of the Egyptian race, and to prove the theory of its Asiatic derivation. According to M. de Rougé, there exists three theories as to the origin of the Egyptians: (1) That the entry of the population into Egypt was made by the way of Asia, passing through the Isthmus of Suez; (2) that Egypt became occupied by a colony which came in part from Asia, but passed through Ethiopia; (3) that the majority of the Egyptian population had its origin in Africa and passed into Egypt by the west and southwest. This last is a more recent theory which has been in a measure accepted by M. Maspero, and is supported by a large number of students of natural history and of ethnology, while the theory of the Asiatic origin is based on linguistic comparisons and a study of the monuments, especially the primitive monuments of Babylonia.

The father of the Vicompte de Rougé, in his study of the monuments belonging to the first six dynasties, has brought out numerous points of contact which connect the Egyptian language with the Syro-Aramean dialects; analogies which can be traced both in the grammar and the lexicon. The demonstration of these analogies is indeed so striking that even M. Maspero, after having suggested the probability of an African origin, is forced to admit that the language in many ways and in a large number of its roots appears to connect itself with the Semitic idioms, and that the larger portion of the grammatical usages among the Semitic languages can be traced in the Egyptian language in its rudimentary state.

From Babylonia, the history of whose origin is now being rapidly developed, we must expect valuable enlightenment. The discoveries of M. de Sarzec at Tello furnish valuable corre-

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spondences; and it is impossible not to be struck with the resemblance between these specimens of the primitive civilization of Babylonia and the productions of Egyptian art of the earliest times. Even the material of the statues of Gondea recall the diorite of the Egyptian figures. In their artistic methods, also, there is a marked similarity. Dr. Fritz Hommel of Munich has been so struck by these resemblances that he believes Egyptian civilization was derived directly from Babylonia, and finds analogies not only in the statuary and the pyramidal constructions, but between the names and the rôles of the principal divinities of these two peoples as well. He also draws curious analogies between the hieroglyphic system of Egypt and the writings of the primitive inscriptions of Babylonia.

In another order of comparison, M. Mauss, who has written scholarly works on the monuments of Palestine, was led to study the different standards of measures which were used by the chief peoples of antiquity; and he reached the conclusion that the Egyptian cubit was identical with the cubit of ancient Babylonia; he also notices the same resemblance between the dry and liquid measures of the two nations.

THE DISCOVERY OF THE TOMB OF OSIRIS.

THE first lists of the kings of Egypt were made by order of Seti I. of the eighteenth dynasty, some 3000 years after Menes, the first known king of Egypt. This list was made up, undoubtedly, from copies of earlier historical works and half remembered traditions. Until recently the monuments have told us nothing of the first three dynasties. Although Menes was always the starting-point in history, yet by many Egyptologists even he was considered to be a mythical character, but since his tomb has been discovered we are on more substantial ground. The Egyptians claimed to possess an uninterrupted list of the Pharaohs who had ruled over the Nile Valley from the time of Menes. These lists were first put together from fragments of papyrus, and some monuments bearing the name of kings, and the few facts the priests possessed were woven together by conjectures, often in a very improbable manner. The discoveries of late years, however, have succeeded in detecting many falsifications, and establishing the truth in some instances, and the inscriptions supply us with proofs that some of these princes lived and reigned. Before the time of Menes, the vivid imagination of the Egyptian priests claimed that Egypt was

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ruled by the gods, and they collected many apocryphal traditions for their sacred archives.

The recent discovery of M. Amelineau not only takes the history of Egypt back several thousand years, but will make it necessary for a revision and rewriting the history of ancient Egypt, especially of its earliest section. It will also affect the history of those other nations who have elevated their first rulers to the position of a hero, then of a demigod, and finally of a full and complete divinity.

Says M. Amelineau:—

"Everybody who has had a little education or has read a little knows, or at least has heard of, the legend of Osiris. The benevolent god, benignant and charming, to whom is generally attributed the progress of civilization in the Nile Valley, who taught his contemporaries how to cultivate the earth, to enjoy the rural pleasures, to charm their leisures and to forget their fatigues with the help of simple and touching songs, has been considered, up to the present time, more as a creation of the imagination than as a real, mortal being.

"The part which, in the succession of centuries, the religious traditions of humanity made him play some ten thousand years ago was not calculated to increase the belief in his reality. But hereafter it will be difficult to doubt that Osiris, Isis, his sister-wife, and Horus, their son, lived in reality, and played, at least partially, the parts with which legends and traditions have credited them.

"The Egyptian texts speak very often of Osiris's tomb, which is designated under the name of 'staircase of the great god.' They add that the high officials that lived a short time after that epoch desired greatly to be buried near Osiris, who had preceded them in life and in death. I discovered on the first of January of this year this famous staircase, and the next day I struck a monument which cannot leave any doubt as to the destination of the tomb which my excavations brought to light.

"Two years ago I had already begun a very important work, if we consider only the number of cubic metres of sand removed, and my diggings on one side had stopped at a point three or four metres from a large tomb. During my previous excavations I had found a great number of traces of Osiris worship, but they could be explained by the general devotion that people of Abydos as well as other parts of Egypt had for the god of the dead, who was also called sometimes 'the universal lord,' because

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men are all submitted to death's law. During the whole of last year my time was devoted to works which I did not expect would last so long, and it was only this year that I was able to resume what was left uncompleted.

"The hill under which was hidden Osiris's tomb is about 180 metres in length by 160 metres in width, and is here and there seven or eight metres high.

"The tomb was in the shape of a large rectangle, and on the four sides of it were a series of tombs which would number about 200. Moreover, the necropolis, known in the country under the name of Om-el-Gaab-el-Gharby, contained the sepulchres of persons of very high rank, among them kings, the stelas of which I discovered two years ago. So this first point was settled.

"On January 1 appeared this fortunate staircase mentioned in the texts. The next day I discovered a unique monument. It was a granite monolith in the shape of a bed decorated with the head and legs of a lion. On this bed was lying a mummy bearing what is known as the white crown, holding in his hands, which came out of the case, a flagellum and a pastoral cane. Near the head were two hawks, and two more were at the feet. The dead were designated by the inscription: 'Osiris, the Good Being.' The hawks were labelled: 'Horus, avenger of his father,' and the goddess Isis is also designated by her name.

"This monument is 1.70 metres in length, and about one metre in width and height. The tomb itself has the shape of a dwelling, with a courtyard in front. It contained fourteen rooms and the staircase—five rooms to the north, five to the south and four to the east. The western face was open. The two extremities, south and north, were closed by a wall on the east side. The tomb was about 13 metres in length, 12 metres in width and 2½ metres in depth. There were evidences of fire in it. I found at the bottom of the rooms indisputable proof of the work of spoliators. This fact of the tomb having been destroyed by fire has rendered sterile a great part of my labor. This is to be lamented, and the case is hopeless, for what is lost is lost forever."

A wonderful Buddhist road has been found by General Blood in the Boner country, which seems to be very similar to the one over the Malakhand. It is a very steep fine foot, graded pack-road, leading over what is known as the old Tanga Pass. Long stretches of it are disused and covered with jungle, but the revetments are still in fair condition.

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ANCIENT BUSINESS METHODS.

LITTLE by little we are becoming familiar with many features of the every-day life of ancient Egypt, and the latest revelations of the papyri give us a curious insight into the business methods of 2500 years before Christ. Mr. Griffith has pieced together with infinite care some fragments of papyri dug out of the ruins of Kahun by Flinders Petrie several years ago. From them we learn that each head of a household had his number, which, with his name, appears to have indorsed a sort of census paper. The numbering seems not to have been limited to the military men. The householder was called on, when a new king came to the throne, to go to the court of the Wazîn and take an oath of fealty. The record of one Hera has leaped to light after these thousands of years. He was a soldier and a soldier's son; he was numbered 100; his father's name was Tehuti, and his wife and infant son at first comprised his family. By and by the father died, and the widow and five daughters, two of them infants, were added to the household of Hera. That Hera was not only a soldier and a soldier's son, but the father of a soldier, is discovered in another record, the record of that infant son, who, no longer a child, but still a minor, has himself to head the household list taken "year 3, 4th month of Verdure, day 25, under the majesty of the King of Upper and Lower Egypt, Sekhem-Ka-Ra, living for ever to eternity," says the papyrus. It purports—this papyrus—to be "a copy of the specification of the persons of the household of the soldier, Hera's son Senefru, his father having been in the second of the established trained bands, Northern Division." So here is more of Hera's history revealed. But poor Senefru! He now had a fine household of women—his mother, Hera's widow (she was Sat-Sepdu's daughter Shepset, a priestly woman of Gesab); his father's mother Harekhni; and three of his father's sisters, Katsenut, Isis, and Sat-Senefru. Little thought Hera and his son Senefru that in 1898 their little household would be told over to the readers of a daily paper in a new Babylon, in what is, like the time of their deed, a month of Verdure, although nominally a month of winter. But their names thus come up today, and their story is told, while high and mighty ones of their day and generation are unknown, and even "Sekhem-Ka-Ra, living for ever to eternity," at whose name they doubtless trembled, is known only to a few pundits.

In looking at the specimens of old Egyptian wills given by

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Mr. Griffith in his article in *The Law Quarterly Review*, a question arises to which he himself makes no reference. It concerns that "Sat-Sepdu's daughter, Shepset, a priestly woman of Gesab." There is a will of a priest in these old papyri said to be that of Uah, a son of Shepset, and the will makes over his slaves and certain property to his wife, "the woman of Gesab, Sat-Sepdu's daughter, Shefdu, who is called Teta." Teta was Sat-Sepdu's daughter as well as Shepset. Had Uah then, being Shepset's son, married Shepset's sister? That would be, in our days, a gross breach of "the table of kindred and affinity wherein whosoever are related are forbidden in Scripture and our laws to marry together," and wherein, moreover, the marriage of a man with his mother's sister is specifically debarred. Mr. Griffith ought to have cleared up this. The Marriage Law Reform Association would have been interested, especially if further prying into the papyri had produced cases of marriage with a deceased wife's sister. It seems from these old Egyptian documents that a man abdicating his office in favor of his son gave that son a pretty name, thus: "I am giving my regulatorship of priestly orders to my son ——, as 'old man's staff,' even as I grow old; let him be promoted at this instant." Mr. Griffith gives samples of "tomb endowments," which are really provisions for the priesthood. These documents are given in *The Law Quarterly* as reading for the lawyers. But their general interest is undeniable. Where will *our* records be four or five thousand years hence, our perishable paper being so inferior to the papyri which are today unrolling the history of these far-off times?

Dr. A. M. Fairbairn, Principal of Mansfield College, Oxford, has accepted the Haskell Lectureship in succession to Dr. Barrows, and will go to India to deliver a series of lectures to educated English-speaking Hindoos on the Christian religion. Some time ago the missionaries of India, English and American, of various denominations, sent Dr. Fairbairn a unanimous invitation to visit India and deliver a series of lectures. The Haskell Lectureship, which is vested with the authorities of the Chicago University, was accordingly offered to Dr. Fairbairn, who has signified his acceptance, and hopes to make arrangements for the visit at the end of this year. Should this be impossible, Dr. Fairbairn will postpone his visit for another year.

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ARCHÆOLOGICAL NOTES.

Rev. H. V. Hilprecht, Ph. D.

Professor H. V. Hilprecht
(From The Sunday School Times.)

Herman Vollrat Hilprecht was born in Hohenerleben, Anhalt, Germany, July 28, 1859. He studied theology, oriental languages, and law, in the University of Leipsic and received the degree of Ph. D. in 1883. After spending two years in Switzerland for his health, he was appointed by the Bavarian Government adjunct professor of Old Testament theology in the University of Erlangen in 1885, and in 1886 came to Philadelphia as linguistic editor of the *Sunday School Times*. Soon after his arrival he was elected Professor of Assyriology in the University of Pennsylvania. He spent two years in the British Museum studying cuneiform literatnre. He is known among Assyriologists by his *Freibrief Nebukadnezars I.* (Leipsic, 1883). In the spring of 1887 he delivered, in the Chapel of the University of Pennsylvania, a course of lectures on "The Family and Civic Life of the Egyptians," "The Most Flourishing Period of Egyptian Literature," and "Egypt in the Time of Israel's Sojourn." The *Sunday School Times* of Feb. 5 says, editorially, "Professor Hilprecht's explorations and studies in Babylonia have pushed back the record of human history by several millenniums, and has brought into vividness the course of ancient kingdoms, and the social and individual life of peoples in prominence long before an age when the world was supposed to be yet uninhabited. Professor Hilprecht is just returning from Constantinople with a store of new treasures unearthed at Nippur. The Sultan of Turkey has conferred upon him the insignia of the highest Turkish decoration—'Osmanie, with the star on the breast'—together with expressions of the highest satisfaction with Professor Hilprecht's work for the Imperial Museum and for the Nippur expedition. The oldest learned society of Greece, the 'Syllogos,' elected Professor Hilprecht, at the same time with the Patriarch of the Greek Church, an honorary member, with highly complimentary words of approval. The future king of Bavaria sent to him a richly framed copy of his own portrait, with an expression of high personal satisfaction with his discoveries and work. Professor Hilprecht had before received various

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decorations from royalty, and honors from learned societies. In Germany, in France, and in England, he is recognized as at the very head in his field of Oriental research; and the United States has cause to be proud of this. The University of Pennsylvania, *The Sunday School Times*, and the members of the Babylonian Expedition, have peculiar reason to congratulate their representative in this general recognition of his faithfulness and ability in his great services."

A discovery which may prove to be of great interest to students of Buddhist history has been made within the last few days on the Birdpore Estate, Basti district. A stupa situated at the twentieth mile on the Uska-Nepal road has been excavated, and, after digging down 18 feet of solid brickwork set in clay, a huge stone chest, 4 feet 4 inches by 2 feet 8 inches by 2 feet 1½ inches, was unearthed. The lid was broken in four pieces, and the box was completely closed and embedded in solid brickwork; it was in perfect preservation and measured inside 36 inches by 18½ inches by 22¾ inches. On removing the lid the following articles were revealed: Two small marble vases, with lids, 8 inches high and 4½ inches in diameter, one ordinary lota-shaped marble vessel, one small round marble box, and one crystal bowl with cover, the handle of which was a hollow fish filled with gold. All these vessels contained ornaments and relics, consisting of pearls, gold-leaf stars, gold-leaf stamped with figures, gold and gold ornaments, stars and other shapes cut in garnets, amethyst, topaz, cornelian, etc. They also contained crystals and beads and quantities of small bones in good preservation. No coins were found, and the only inscription was round the lid of one of the bowls, the lettering being the same as that on the Lumbani Garden pillar commemorating the birthplace of Buddha. It seems, from a cursory rendering of this inscription by qualified experts, that these ornaments and relics may have belonged to Buddha himself.

In refutation of M. de Mortillet's theory that the ancient Egyptians were of African origin, M. de Morgan, in his *Recherches sur les Origines de l'Egypte*, states the case in favor of their being Asiatics, as follows:—

1. Language. M. Maspero, though he believes that the first Egyptians were Africans, admits that there is a relationship between the Semitic language and that of the Pharaohs, and that they must at some time have belonged to the same group.

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2. Writing. Four thousand years before Christ only two peoples possessed writing—the Chaldeans on the Euphrates and the Egyptians on the Nile. The two writings had a common origin—the representation of objects—and this fundamental idea took a different development in each country. The distance between the two countries is only 1200 kilometres in a straight line, and they might easily have had relations with one another.

3. Metals. Bronze is found in the royal tombs at Negada and Abydos, that is, at the very beginning of the art and customs of the Pharaohs. Now, bronze was first known in Asia. [M. Berthelot's analysis shows that it was not bronze but copper that was found in these tombs.]

4. Fine Arts. Most of the artistic objects and monuments of the ancient empire have a striking similarity with like objects and monuments found in Chaldea; as examples of this may be taken the statues of Ra-Hotep and of Nefri, the alabaster lions of Saqqarah, the ivory lions and dogs of Negada, some hard stone vases, and finally, the architecture of the tomb at Negada itself, whose strange indented ground plan recalls the monuments of Chaldea.

5. Bricks. Brick monuments are found only in the Egyptian period; the aborigines did not have them. The important part that unbaked brick takes in the architecture of Chaldea, where the soil furnishes no other materials, is well known. The fact that it only appears with the first Egyptians proves that the discovery is not indigenous to Egypt, and it seems likely that the invention was made in the valley of the Tigris and Euphrates.

6. Measures. The unit of measures used in constructing the the monuments of Tello, according to Mr. C. Mauss, is identical with the Egyptian cubit. This coincidence of the unit of measure in the two countries is a fact of the greatest importance in investigating the origin of the Egyptians.

7. Cylinders. At the beginning of the Egyptian Empire (Negada-Abydos), the seals were stamped with a cylinder. It is only later that the true seal, which usually took the form of the scarab, appeared. In Chaldea, however, the use of the cylinder was kept up to the last year of the Achemenids.

8. Animals. Among the animals that are seen drawn in the mastabas of the ancient empire are the ox, the sheep, and the Asiatic goat, besides many African species.

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9. Vegetables. Wheat and barley are found in quantities among the offerings in the royal tombs of Negada and Abydos. We know that these cereals came from Mesopotamia, and not the slightest trace of such grains was found in the tombs of an earlier date than the Egyptian civilization.

10. Tombs. The aboriginal tombs are merely hollowed out of the alluvial soil. Those of the Egyptian period are either built in the desert, like the monuments of Negada and Abydos, the mastabas and the Pyramids, or cut into the rock of the cliffs, like the Tombs of Thebes, Siout, and Beni Hassan, or else dug through geological layers, like the wells of Saqqarah and Dashur. Moreover, the burning of the tomb at Negada and of some of the royal tombs at Abydos may be compared with the Assyrian custom of burning up their dead kings with their palaces.

So many common elements, customs and practices are found between the two countries that it seems difficult to deny a close relationship between the two peoples.

Contents of the *Proceedings of the Society of Biblical Archæology*, Vol. XX., Part 1: Babylonian Hieroglyphics, Rev. C. J. Ball, Ill.; Noli me Tangere (a Mathematical Demonstration of the Exactness of Biblical Chronology), Prof. Dr. Julius Oppert; Fragments of the Sahadic Version of the Pauline Epistles, etc., John E. Gilmore; Door Lintel Discovered by Mr. George Smith at Kouyunjik, Hormuzd Rassam; Story of the Deluge, from Sippara; Menepthah Stela, mentioning the Israelites, Joseph Offord.

Rev. Mr. Ball prefaces his article with the following note: "There are people who still find a difficulty in admitting the pictorial origin of the cuneiform characters. For my own part, I am not quite convinced of the truth of this opinion, in spite of the fact that many characters still await their pictorial explanation; I also believe, as I stated in these *Proceedings* for June, 1890, that the Egyptian and Chinese hieroglyphic systems are both offshoots of the primitive system of Chaldea, now only represented by the so-called linear writing, from which the cuneiform script was gradually derived."

In commenting upon the ideogram denoting Nineveh, Mr. Ball says: "It is surely a fact of capital importance for a right estimate of the character of the Biblical Book of Jonah that the name of the city to which the prophet was sent was expressed

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in writing, from the earliest period, by a combination of the symbols for *house* and *fish*. For this fact at once suggests that the three days' sojourn of Jonah in *the House of the Fish*, *i.e.*, in Nineveh, might be symbolized or Haggadically represented as a three days' abode in the bowels of a 'Great Fish;" much as Israel's enforced sojourn in Babylon could be compared with being swallowed up by a dragon (Jer. li.: 34)."

Professor Oppert says that in the present state of Assyriological science, we are enabled to show that the Books of Kings are the real basis of our historical knowledge of the subject of chronology, and that the pretended cuneiform chronology must bow to the mathematical correctness of the Holy Scriptures. Professor Oppert says that it has become quite a fashion to look at the statements of the Books of Kings and Chronicles as quite inexact, ever since the lists of the Assyrian Eponyms were discovered.

Prof. Flinders Petrie does not believe in Europeanizing other races. He says, "By real education, leading out the mind to a natural and solid growth, much can be done; but not by enforcing a mass of accomplishments and artificialties of life. The general impression in England is that reading, writing, and arithmetic are the elements of education. They might be so to us 'in the foremost files of time,' but they assuredly are not so to other races. The complex ideas of connecting forms and sounds is far too great a step for many brains, and when we succeed, to our delight, in turning out finished readers, Nature comes in with the stern reply, 'Of their children not one has been reared.' Our bigoted belief in reading and writing is not in the least justified when we look at the mass of mankind. The exquisite art and noble architecture of Mycenæ, the undying song of Homer, the extensive trade of the Bronze Age, all belonged to people who never read or wrote. At this day some of my best friends, in Egypt, are happily ignorant of such accomplishments, and assuredly I never encourage them to any such useless waste of their brains. The great essentials of a valuable character—moderation, justice, sympathy, politeness and consideration, quick observation, shrewdness, ability to plan and prearrange, a keen sense of the uses and properties of things—all these are the qualities for which I value my Egyptian friends, and such qualities are what should be evolved by any education worth the name."

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How many of the engineering works of the nineteenth century will there be in existence in the year 6000? Very few, we fear, and still less those that continue in that far-off age to serve a useful purpose. Yet there is, at least, one great undertaking conceived and executed by an engineer which, during the space of four thousand years, has never ceased its office, on which the life of a fertile province absolutely depends today. We refer to the Bahr Yousef—the canal of Joseph—built, according to tradition, by the son of Jacob, and which constitutes not the least of the many blessings he conferred on Egypt during the years of his prosperous rule. This canal took its rise from the Nile at Asiut, and ran almost parallel with it for nearly two hundred and fifty miles, creeping along under the western cliffs of the Nile Valley, with many a bend and winding, until at length it gained an eminence, as compared with the river bed, which enabled it to turn westward through a narrow pass and enter a district which was otherwise shut off from the fertilizing floods on which all vegetation in Egypt depends. The northern end stood seventeen feet above low Nile, while at the southern end it was at an equal elevation with the river. Through this cut ran a perennial stream, which watered a province named the Fayûm, endowing it with fertility and supporting a large population. In the time of the annual flood a great part of the canal was under water, and then the river's current would rush in a more direct course into the pass, carrying with it the rich silt which takes the place of manure and keeps the soil in a constant state of productiveness. All this, with the exception of the tradition that Joseph built it, can be verified today, and it is not mere supposition or rumor. Until eight years ago it was firmly believed that the design has always been limited to an irrigation scheme, larger, no doubt, than that now in operation, as shown by the traces of abandoned canals, and by the slow aggregation of waste water which has accumulated in the Birket el Querum, but still essentially the same in character. Many accounts have been written by Greek and Roman historians, such as Herodotus, Strabo, Pliny, and repeated in monkish legends, or portrayed in the maps of the middle ages, which agreed with the folk lore of the district. These tales explained that the canal dug by the ancient Israelites served to carry the surplus waters of the Nile into an extensive lake lying south of the Fayûm, and so large that it not only modified the climate, tempering the arid winds of the desert and converting them into the balmy

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airs which nourish the vines and the olives into a fullness and fragrance unknown in any other part of the country, but also added to the food supply of the land such immense quantities of fish that the royal prerogative of the right of piscary at the great weir was valued at $1,250,000 annually. This lake was said to be 450 miles round, and to be navigated by a fleet of vessels, and the whole circumference was the scene of industry and prosperity.

Prof. A. H. Sayce, who occupies the only chair of Assyriology in England, now spends the greater part of the year in a *dahabiyeh* on the Nile. This is a combination of a yacht and a house-boat, fitted up for a permanent residence, and is the largest boat of its kind on the river. It is amid these surroundings that Prof. Sayce writes those innumerable books devoted to the subject so dear to him. There, with a large library, he is able to do his work without interruption.

In a recent interview, Prof. Sayce was asked how he came to be interested in archæological research. "I always had a fancy for it; it was ingrained in me. When I was a small boy my lungs were not strong, and I had to pass much of the winter in the house. I was obliged to amuse myself as best I could, and took a great fancy to the forms of the letters in the Hebrew Bible. These I learned, with the result, I suppose, that I came to have a love for the East and Oriental things. When I was a schoolboy I read Layard's *Travels* with great delight, and from that time forward I date my interest in Assyriology. Then I wished to know something of cuneiform characters and their meaning. But I was not able to take up the subject seriously until I had finished my Oxford work and taken my degree. When I was an undergraduate I always had a great liking for the study of languages, and my lungs still being bad, I was obliged to spend my winters in the south of France and north of Spain. That led me to take an interest in the Basque language. As soon as I was free from my Oxford work I devoted myself to my special pursuits, and published an Assyrian grammar for comparative purposes, in which I endeavored to compare the grammatical forms of Assyrian with those of the other Semitic languages, and as far as possible to trace the origin and development of them. Then I devoted myself to the study of comparative philology."

Prof. Sayce's work has now extended over thirty years, and during that time he has helped to build up what we now know about the Assyrian language and the history of Babylon.

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The contents of the *Proceedings* of the Society of Biblical Archæology, Vol. XX., Part 2, are as follows: Roman Inscriptions Relating to Hadrian's Jewish War, Joseph Offord; Abraham and the Land of his Nativity, Hormuzd Rassam; Thotmès III., était-il le fils de Thotmès I.? Prof. J. Lieblein; The Beginnings of the Egyptian Monarchy, Prof. A. H. Sayce; Note on the Coptic Spell, W. E. Crum.

Mr. Rassam is convinced that "Ur of the Chaldees," the supposed birthplace of Abraham, was not situated in Southern Mesopotamia, as is generally supposed, but in Northern Mesopotamia, from the neighborhood of Haran, at the upper part of the Euphrates. Mr. Rassam says that the origin of the Chaldeans and their ruling power have been from time immemorial a puzzle, and up to the present time scholars are not agreed as to the etymology of the word *Arphaxad*, from which all the Semitic nations believe this nationality of the Chaldeans and Hebrews sprang. Why the authors of the Septuagint translated the word *Chasdia* into Chaldean is not easily to be understood, unless they adopted the word from the Chaldeans themselves, as we know from Josephus that they were called by that name in his time. Mr. Rassam shows from the history of Dieæarchus, a disciple of Aristotle, and a philosopher of great repute, that the Chaldeans were first called *Cephenes* from *Cepheus*, and afterwards *Chaldæans* from *Chaldæus*, an Assyrian king. This Chaldæus built Babylon near the Euphrates, and placed the Chaldeans in it.

Mr. Quibell, working for the Egypt Research Account, has found an eagle, with a head of solid gold. The backsheesh given to the actual finder, as calculated on the weight of the metal, amounted to one hundred dollars.

THE PALESTINE EXPLORATION FUND.

PROFESSOR Karl Rückert of Freiburg has kindly sent a copy of his recent pamphlet of a hundred well-printed pages on the "Situation of Mount Zion." After the manner of his people he has gone into every aspect of the question in the effort to determine whether the hill in the southwestern part of Jerusalem or that in the southeastern part is the Zion of the Bible. The heads of his treatise are, (1) Condition of the Question and its Solution; (2) Conformation of Jerusalem and its Indications; (3) Position of Mount Zion according to Tradition; (4) The Proper Zion of the Historical Scriptures; (5) The Improper

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Zion in the Prophetical and purely Poetical Scriptures; (6) Contour of Manasseh's Defences; (7) Night Ride of Nehemiah; (8) Construction by Shallun [Nehemiah iii: 15]; (9) Path of the Southern Chorus of Thanksgiving [Nehemiah xii]; (10) Position of the Citadel in the Maccabaean Time; (11) Designation of the Temple Site as Mount Zion; (12) Result of the Discussion.

Dr. Rückert takes the ground that what is now called Zion, the hill surmounted by the Armenian buildings, properly has that name; that it was so known as early as David's time and was captured by him, and that it and it alone would have continued to be known as Zion but for the prophetic and poetic writers who used Zion as a secondary name for Jerusalem and for its temple. Those who hold that the Zion of David was the temple site on the hill Ophel are misled by taking as of primary importance passages which should not overbalance the historical and geographical statements of other passages. Moreover, tradition and the superior height and natural defences of the western hill point the same way.

A map is given which very clearly indicates the writer's conclusions. It is the first map which fully embodies the results of Dr. Bliss' excavations, which are constantly referred to in the pamphlet. The monograph is a model of clear and cogent reasoning.

A similar pamphlet of great merit has come from Mr. J. M. Tenz, a Swiss gentleman residing in London, who has given much thought to Jerusalem topography. He calls his essay "A Brief Description of Ancient Jerusalem, the Last Days of our Lord and Saviour upon Earth, and the Destruction of the City by the Roman Army under Titus." Mr. Tenz takes the same ground as to Zion. "Zion was once the stronghold of the Jebusites. It is the highest of the four hills." He also says,—

"Solomon brought the ark of God out of the city of David, which is Zion, and placed it in the most holy place. From that time the name Zion was given not only to the city of David, but also to the Temple, and to Jerusalem."

He understands the words, "the dew of Hermon and the dew that descended upon the mountains of Zion," to mean that Hermon was known as Zion, but this is an unnecessary conclusion, for the dew just as much descended on the mountains in and near Jerusalem as it did elsewhere.

The subscriptions since last report have been—

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The delay in obtaining the new firman has been so great that Dr. Bliss accepted an invitation to give some lectures in the country. His stay will probably be short, but every effort will be made to give friends in New York and London an opportunity to hear from his own lips his story of work at Jerusalem. While in London he has been busy preparing for the press a full account of that excavation along the old wall and upon the line of the road to the Fountain Gate.

THEODORE F. WRIGHT,
Hon. Secretary for United States.

42 Quincy Street, Cambridge, Mass.

SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND, THE ARCHÆOLOGICAL SURVEY FUND, AND THE GRAECO-ROMAN BRANCH.

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The following subscriptions to the Egypt Exploration Fund from February 20 to March 20 are gratefully acknowledged:

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BOOK REVIEWS.

THE MYCENÆAN AGE: A STUDY OF THE MONUMENTS AND CULTURE OF PRE-HOMERIC GREECE. BY DR. CHRESTOS TSOUNTAS, EPHOR OF ANTIQUITIES AND DIRECTOR OF EXCAVATIONS AT MYCENÆ, AND J. IRVING MANATT, PH.D., LL.D., PROFESSOR IN BROWN UNIVERSITY. WITH AN INTRODUCTION BY DR. WILHELM DÖRPFELD.

Mycenæ was the capital of Agamemnon's kingdom, and was at that time the principal city in Greece. Homer calls it "the wide wayed" city, "rich in gold." Thucydides, too, mentions its reputation for wealth. Today the discoveries of Mycenæ form the earliest chapter in the history of Greek antiquities. One of the most brilliant episodes in the labors of Dr. Schliemann was the exploration of the acropolis of Mycenæ, and the result of his work brought to light not only gold and jewels to the amount of some $25,000, but they revealed to us with positive certainty the civilization and social state of Greece 3000 years ago, and the influences under which society in the heroic age attained its development, and the primitive art of Greece arose. Before Schliemann's discoveries no one could trace the history of Greece further back than the eighth or ninth century, or the history of art beyond the sixth or seventh. The Homeric poems were our sole source of light upon the civilization of the pre-historic or Homeric age of Greece, and although they appeared fanciful, yet we now know that in essentials Homer's pictures answer to reality.

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In 1886 a young Greek archæologist, Chrestos Tsountas, was commissioned by his Government to continue the exploration of Mycenæ which Dr. Schliemann had begun, and since that time he has been diligently at work, and has unearthed not only the palace of the kings, and the fortress with its secret water way, but also the dwellings of the humbler people, and the village cemeteries, each composed of rock-hewn tombs, whose disposition and contents have shed new light on the civic and religious life of the time. But Dr. Tsountas has not only given us a record of his explorations, but he has undertaken for the first time a systematic handling of the whole subject of pre-historic Greek culture in the light of the monuments. Now for the first time the reader of Homer can find out "what the 'blue-frieze' of the palace of Alcinous was like; what sort of bathroom Nestor's daughter, Polycasta, bathed Telemachus in; what Achilles ate, and Helen wore; and how the body of Agamemnon was entombed." We know also from these excavations how princes and people built and adorned their palaces and dwellings; what was their daily food, and dress, and armor; what was the character of their art and their trade relations; and how they fashioned their tombs and were buried in them. We learn that the Mycenæans were fond of comfort and luxury, and had a refined taste often with wealth to gratify it. In a Mycenæan palace, the floors were of concrete, the walls frescoed and crowned with richly-carved friezes, while the doorways and woodwork were covered with bronze. The furniture was ornamented with gold, silver, bronze and ivory, and the vessels were of terra-cotta, alabaster, bronze, silver and gold, many of them wrought with designs of wondrous beauty.

Heretofore Homer has been our only guide to a knowledge of the primitive dress of the Greeks, but now Dr. Tsountas shows us entire toilets of men and women, from the rudest to the most refined stage of Mycenæan culture. These enable us to trace the evolution of dress from the primitive Aryan breech-cloth to fashions which at least foreshadow the elegance of Ionian Greece. Of the women, Schliemann observes that "They were literally laden with golden jewelry," and Dr. Tsountas gives us a great many illustrations of rings, collars, necklaces, bracelets, often inlaid with precious stones, and many of which would be fashionable at the present day. We see the "golden lady" of Homer, in the diadem of gold on the brow, golden fillets and pins of exquisite technique shining out of her dark hair; golden

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bands about her throat and golden necklaces upon her bosom; gold bracelets upon her arms, gold rings chased with inimitable art upon her fingers, and finally her very robes agleam with gold.

All of this shows an advanced stage of culture in a pre-Homeric time, and we view with astonishment the startling revelation of a wealth and power and refinement of which history gives us hardly a hint. They had begun to chisel exquisite designs in marble, and their gem-engraving left little for their successors to excel. With mould and hammer they turned bronze to an infinity of shapes and uses, with ever varying decorations. Gold was hammered into sheets of marvelous delicacy, and drawn out into very fine wire for chains. By inlaying ivory, gold and the like upon bodies of a different material the Mycenæans produced genuine polychrome designs instinct with life and reality, such as we see on the dagger-blades. Some of the wall-paintings date from before 2000 B. C. The decorated pottery from Mycenæ would fill a museum.

We find that in Mycenæan times there existed a system of writing, hieroglyphic in character, partly syllabic, partly ideographic. While it had something in common with the hieroglyphic writing of Egypt, and still more with that of the Hittites, it was independent of both. About eighty of these signs are now known to us.

Professor Manatt of Brown University, was a United States Consul in Greece for four years, and was well acquainted with Dr. Tsountas' work, and has kept in touch with the progress of archæological study and exploration. He has taken an earlier work of Dr. Tsountas, and not only translated it, but has added whatever has been found available, either in original sources or in recent literature, so that hardly a page before us but has contributions from Professor Manatt. This book is not only the latest but is also the best book on archæological work in Greece, and will be warmly welcomed not only by classical scholars and archæologists, but by all educated readers. Besides maps, plans and tables, there are over one hundred and fifty illustrations, including many full-page plates. It is bound in handsome style, with embossed figures in gold, representing the golden cups from Vaphio, which are wrought with designs of wondrous life and beauty.

(Boston and New York: Houghton, Mifflin & Co. Large 8vo, 417 pages. Price $6.00.)

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We have received from Professor C. J. Labîb of Cairo the second volume of the *Dictionnaire Copte-Arabe*, extending from L to O. The first volume of this excellent work was noticed in BIBLIA in July, 1896. This work is the only dictionary available for native students, and is a good complement to the author's *Coptic-Arabic Grammar*. The work appears to be exhaustive, including a large number of Greek words from the Bible and liturgical books, besides those of older works, including Goodwin's lists. Professor Labib, however, often suggests different etymologies, etc. We notice that not only the Coptic or Memphitic, Sahidic and Bashmuric, but also the Achmimic dialects are represented.

Manuscripts of nearly the whole of the sacred Scriptures, liturgies of the Coptic Church, the works of some of the early Fathers, the Acts of the Council of Nice, and the lives of a considerable number of the saints and martyrs exist in Coptic. The translations of the Old Testament were made from the Septuagint, and not from the Hebrew, and we find in the Coptic and Sahidic versions, that the translators often used Greek words in the translation when they possessed Coptic words which fully expressed the same idea. Professor Labib does not always seem to be aware of this foreign origin, but on the whole he has given us a valuable and painstaking work.

(Cairo: Coptic Orthodoxe Patriarchal, 1896, 8vo, 176 pages.)

Mr. George St. Clair, author of "Buried Cities and Bible Countries," has nearly ready, "Creation Records Discovered in Egypt," being studies in the "Book of the Dead." Mr. St. Clair will endeavor to show that—(1) The Myths are all related to one another, and are neither separate fables nor idle fancies. (2) That they reveal an astro-religious system, and tell a true story of astronomical progress, calendar correction and theological changes, before the time of our written histories. (3) That an era not far removed from 4004 B. C. was an important era in this history, but was not the beginning. The narratives of creation, fall of angels, fall of man, evil serpent, flood, babel, &c., appear in these records in their fresh and true meaning.

The book will consist of about 450 pages, 8vo, bound in cloth, and published at 10*s* 6*d*, but subscribers sending their orders before publication will receive it for six shillings. The author's address is Castle Road, Cardiff.

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W. M. FLINDERS PETRIE.
(From "Progress")

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PROF. PETRIE'S WORK IN EGYPT.

AS already announced in BIBLIA, the scene of Prof. Petrie's work this winter has been the old cemetery of Denderah, the ancient Ta-n-terer, sacred to Hathor, and capital of the sixth nome of Upper Egypt. Denderah is a familiar place to Nile voyagers, being situated on the left bank of the river, just where it makes the great bend to Koptos and Thebes. The concession granted the Egypt Exploration Fund by the Government included the tract of nearly thirty miles westward along the river from Denderah to Hu or How, the ancient Het-seshesht. The whole of this tract, inclusive of the bordering desert, has been examined by Prof. Petrie, who reports it full of cemeteries, mostly of the Old Kingdom and the XVIIIth dynasty. Most of them have been worked out and destroyed in recent years, but plenty remains for another season's work. The work of last winter was practically confined to the cemetery of Denderah itself.

Prof. Petrie arrived at Denderah on December 18, having been delayed by various minor troubles en route. There he found his huts already built, under the superintendence of one of his assistants, who had gone on in advance; and within two days he had commenced digging, with about thirty of his old workers from Koptos. He took with him three assistants from England —Mr. Mace, a pupil of his in Egyptology at University College, who was able to relieve him of much of the toilsome task of recording the petty objects daily discovered; Mr. Davies, whose special qualifications are those of an artist; and Mr. MacIvor,

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who has measured scientifically many hundreds of skulls and skeletons, so that these need not be sent to England. Towards the end of his stay, he was also joined by Mr. Rosher, who has been working this year in Egypt on account of Philadelphia.

Prof. Petrie left Denderah on April 1, and was due to arrive in England about April 25. The time spent in exploring the cemetery of Denderah was therefore a little more than three months. The whole was sampled throughout; and all important tombs were carefully worked over. Prof. Petrie himself is quite satisfied with the results, which may be thus briefly summarized:—

IVth Dynasty—A fine stele of Abu Suten, very early.

VIth Dynasty—Three great mastabas, containing the tombs of officials under Pepi I. and II., with carved stone panels and false-door steles. One of these mastabas had a long tunnel of brickwork, sloping down like a pyramid passage from the north, and arched with a semicircular arch, the oldest yet seen. The chambers below were lined with stone, sculptured and painted offerings and bands of inscriptions.

VIth to VIIth Dynasties—A large sarcophagus of Prince Beb, covered with a religious text, about equal in length to a long pyramid text. It was but roughly done in parts, and a good deal has perished; but Prof. Petrie has been able to make out from 12,000 to 15,000 signs, which occupied him nearly ten days in copying. This is the most important religious text that has been found since the pyramid texts.

XIth Dynasty—A beautiful double statuette of the finest work, of a man named Mënhühotep and his wife. The man has lost his head, but the woman is perfect. A large half-ton stele of a man named Khnum-er-du, with inscription of about 1000 signs, of good work.

XIIth (?) Dynasty—A large stone heap proved to cover a XIIth (?) dynasty burial of a woman, being the first stone-heap burial that Prof. Petrie has ever yet opened successfully. The woman had an armlet of garnet and silver beads, two good scarabs, &c.; and there were also found in this tomb a number of small stone vases and an exquisite diorite shell. Of the same date is a bronze battle-axe of open work, with a kneeling figure in it.

XIXth Dynasty—Two lots of bronze vessels of temple furniture, probably buried by thieves. The main objects are: an incense-burner, 19 inches long; two libation vases, one with

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cartouches of Rameses II.; two beautiful fluted vases, like those represented in the XVIIIth dynasty; a cooking pot; three bowls, one with handles, &c., &c.

Ptolemaic—A Ptolemaic cemetery contained tombs all of one type. A stairway descends to a chamber, in the three sides of which are wide recesses, each containing from six to eight bodies, with their heads inwards. Some of the bodies had on them amulets of glazed pottery, one as many as 80; and also labels of limestone with demotic writing.

Roman—A large collection of very fine glass mosaics, over 150 fine squares, flowers, &c., from inlaying, besides a large quantity of plain glass borders. Three lots of coins, including 242 of Diocletian to Constantine, and over 2000 of Constans to Arcadius.

These Roman objects were found in animal-catacombs, which themselves deserve a few words of description. These consist of brickwork tunnels or galleries many hundreds of feet long, and from eight to ten feet wide. They were used for the catacombs of sacred animals, from the XVIIIth dynasty to Roman times. The animals were mummified, or merely dried, and stacked in great masses. Then occasionally fires took place and burned up whole galleries of them, vitrifying the bricks, and leaving only a layer of burnt bones four to six inches deep. Of bones, Prof. Petrie identified cat, dog, ichneumon, ox, gazelle, ibis, hawk, and snake, as well as entire dried bodies of dogs and ichneumons.

It remains to state that Prof. Petrie's total expenditure at Denderah will amount to about £350 (say $1750), though nearly as much more will be required for packing and transport, publication, &c. J. S. C.

BENI HASAN III.

THE last volume published by the Archæological Survey of the Egypt Exploration Fund may be said to have opened up new ground in describing and discussing in detail over one hundred hieroglyphic signs, reproduced in their original colors from exceptionally fine examples in the tombs of Beni Hasan. The picture writing of Egypt offers a rich store of archæological information to the student who, in investigating the connection between the powers of the signs and the objects which they represent, constantly comes upon new and interesting facts and ideas. In the forthcoming volume of the Survey nearly two

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hundred signs will be treated, and the working out of the problems involved will here be more complete.

A hieroglyphic sign in the first place signifies a word for the object or action which it represents, and in the second place is used for other words of similar sound or for a similar sound forming part of another word. Thus a fat and toothsome fish, the *Chromis Niloticus*, represents *yen.t*, or a syllable of the same sound in a longer word. (The *t* is only a feminine ending and not radical.) Another instance: *menkh* is the name of a chisel, and the sign of the chisel is used to signify any word composed of the radicals *m*, *n* and *kh*.

Besides a value in sound, hieroglyphic signs have also a value in meaning—as it is technically called, an "ideographic" value. Thus, a picture of an ox may be added to a group of phonetic signs in order to show that the meaning of the group is an ox, or something similar, and not any of the other words that might be spelt by the same signs.

Usually the explanations of the values of signs are very straightforward, but sometimes the investigator is at present baffled, and a few instances show that there might be curious widenings of the ideographic power. Thus the figure of a harpoon-head of bone or ivory is the determinative of all names of reeds. Fortunately in this case all the steps of the derivation are clear. The harpoon-head sign is unmistakably drawn from originals identical with those recently found by Professor Petrie in pre-historic graves at Negada. Being made of bone and named *qs*—"the bone"—of the harpoon, it become the symbol of bone, ivory, etc., in general; then the resemblance of reeds, hollow and with polished stems, to bone, led to the sign being the distinctive determinative of reeds among plants.

Few signs have such wide, indirect powers as the sign of the harpoon-head, but they are of special interest in showing the working of the primitive mind. The figure of the soul as a human-headed hawk is well known, but we can now add that the same idea was also symbolized by sacred flame or smoke in a burning censer.

These and multitudes of similar matters are to be found discussed for the first time in the above volumes. This study of hieroglyphics carries us far behind ideas recorded in writing.

F. Ll. Griffith.

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THE TOMBS OF THE KINGS OF JUDAH.

IN the *Recueil d'Archéologie Orientale*, Vol. II., Nos. 16 and 17, M. Clermont-Ganneau commences the outline of his hypothesis on the probable site of the tombs of David and the kings of Judah. Professor E. Montet in the April number of the *Asiatic Quarterly Review*, gives a full synopsis of M. Clermont-Ganneau's article and expresses his opinion as to the possibility of recovering the sepulchres of the kings of Judah.

M. Clermont-Ganneau considers that the necropolis of the kings of Judah is to be found in the hill southeast of Jerusalem, which is called Ophel. This hill seems to have been, in reality, the site of primitive Jerusalem, which in the Bible is called "the City of David." It was upon the northern side of "this hill of Zion" that the temple stood; and it was at its eastern base where gushed forth the only fountain that Jerusalem ever possessed. All M. Clermont-Ganneau's topographical arguments go to confirm this view.

The hill of Ophel is perforated by an excavated tunnel dating from the eighth century before Christ, and very probably from King Hezekiah's time. This tunnel is a subterranean aqueduct intended to lead to the basin or piscina of Siloam, situated to the southeast of Jerusalem, the water of an intermittent spring, which issues from the base of the east side of the hill of Ophel; this water, left to its own natural course, flows through the valley of Kedron. In ancient times, when the hill of Ophel was defended on its eastern side by an enclosing wall, which for strategic reasons should have been built upon the height, the spring, the water of which flowed into the brook Kedron, was necessarily left outside the walls. It was to remedy this great inconvenience, in the event of the city being besieged, that a sort of covered way was contrived, thus giving access to the water of the spring. This covered way consists of a very curious and complicated system of wells, and of horizontal galleries and inclines, which were discovered in 1868.

The subterranean canal, formed of a series of galleries, some straight and some curved, is 533 metres in length. An inscription, which has been discovered, shows that the work was effected by two gangs of miners who started from opposite sides and met, in spite of the imperfect means then adopted for excavations of this kind. We read in the inscription that the miner "heard the voice of his companion when he called him" (second and third lines), for the workmen "struck at each other,

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pick against pick, when meeting" (fourth line). The narrowness of the gallery, the mean width of which is 0.63 metres, and the height 1.116 metres, does not, in reality, permit of more than one miner to work and only in a sitting posture; it is true that this position, which we should consider very uncomfortable, is one that Eastern workmen prefer.

The canal of Siloam has a most peculiar characteristic, which has up to now been unexplained; the tunnel is not rectilinear. If the constructors had allowed it would have been relatively easy to have excavated in a straight line, as we can see from the processes of the "repérage" (bench-marking) employed by the ancients in subterranean works of art. A simple placing of offset staves in the ground by means of lights corresponding to the exterior signals would have been sufficient, but the engineers did not wish to construct a rectilinear aqueduct, and they must have had their reasons for acting as they did.

At first the canal of Siloam appears to be arbitrarily sinuous, but on examining it closer, one does not fail to recognize that the two unequal curves, and in the inverse sense in which it appears, in those parts of its route which touch at the two extremities, are intentional. What are the two curves for? The smallest, situated towards the north at the side of the spring, can be explained in the following way: The *detour* (winding) imposed on the underground gallery may have been intended to allow access to the canal from the top of the hill by means of a pit 50 metres deep. Owing to this circuit the aqueduct passed under a part of the city included in the circumference of the protecting wall; the inhabitants of this elevated quarter could therefore draw water direct from the aqueduct of Siloam.

As regards the larger curve, that of the south, M. Clermont-Ganneau thinks that it was caused by the absolute necessity of avoiding the necropolis and subterranean tomb of David and of those of the kings of Judah, a necropolis which was excavated under the hill of Ophel. Evident proof is thus derived in the unfinished galleries and the pits of orientation (direction) which all seem to have for their object to keep the canal at a distance, at all cost, from the royal tombs. Indeed, if the inner wall ("*paroi*") of rock had been perforated, the sepulchral vault would have been inundated, and the possibility of its violation made easier.

What gives a very great weight to the hypothesis of M. Clermont-Ganneau is, that it alone gives a sufficient and analytical

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explanation of the large curve of the aqueduct of Siloam. There must have been of necessity an imperative motive for this strange deviation of a canal which was so much easier to make rectilinear as many of its parts offer straight sections.

A legend of Jewish origin, related in a pamphlet on the lives and sepulchres of the prophets, which is attributed to Epiphanius (who died 403 A. D.), supports this conjecture. According to this narrative, the Prophet Isaiah, who was about to be put to death by the King Manasses, is supposed to be buried under the oak of Rogel,* "close to the passage of waters (springs) which Hezekiah had caused to disappear by covering them up" (with earth). "This source," says the legend, "was intermittent. The tomb which the Jews are supposed to have erected to the prophet, near Siloam (Siloé), was situated not far from the tombs of the kings, on the south side."

King David, according to the Bible (1 Kings 11: 10), was interred in the "city of David," that is to say, upon the hill of Ophel; according to tradition, it was Solomon who is said to have built, towards the east of Zion, the tomb of David, with a difficult, complicated entrance free from suspicion. If the tomb of the Kings of Judah is actually dug under the hill of Ophel, the entrance to it must be very small, as is the case with many an ancient royal necropolis, probably, to all appearances, the mouth of a well.

M. Clermont-Ganneau asks for a few thousand francs to be devoted to making preliminary borings for the purpose of confirming or confuting his hypothesis. The experiment is a hundred times worth the trouble of trying it. Will a generous donor be found to facilitate this enterprise? We venture to hope it. Happy the scholar who is entrusted with these researches. Suppose one were to discover some day the tomb of David and of the kings of Judah? After all said, it is not impossible.

* Name of a spring quoted in the Bible, and which appears to have been the source of Siloam.

The *Journal of the Anthropological Society of Bombay*, Vol. IV., No. 5, contains "On the Star Worshippers of Mesopotamia," by S. M. Zwemer; "On Conversion to Hinduism," by Tribhovandas Manguldas Mathubhai; "Note on Embalming in Modern India," by Surat Chandra Mitra.

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WORK AT ANCIENT CORINTH.

PROFESSOR Benjamin Ide Wheeler of Cornell University writes that the American excavations on the site of ancient Corinth were resumed by Director Richardson on March 23. The work will be pushed this year with unusual vigor, in the hope of making up for the enforced suspension of the excavations during the war excitement of last spring. As a large amount of earth has to be removed in order to uncover the agora which, is at the point where the work is now beginning, about fifteen feet deep, a portion of the track, some 1500 feet, which was used by the French in the excavations at Delphi, has been purchased, as well as twelve dump-cars, and the slow process of conveying dirt in baskets on the shoulders of men will be replaced by more wholesale methods. The work started with eighty men and various mules.

The excavations of year before last were largely tentative in their character, but resulted in the discovery of the theatre, a brilliantly fortunate success in itself, inasmuch as it serves to locate the general topography, and guide with certainty to at least the neighborhood of the agora. One of the trial trenches which was dug in the hope of finding the agora came upon a broad, finely-paved street, running between what were evidently important public buildings; but little has been done beyond this. It remains for the work of this year, which will be conducted in the region of this trench, to lay bare the street and its buildings.

Sufficient land has been expropriated by the Government and placed at the disposal of the American School to occupy the excavators for the present year. The funds left over from what was collected in 1896 and 1897 are sufficient to buy the track and cars, and to make a beginning of this year's work. Fifteen hundred dollars more, however, is needed. The treasurer of the school, Gardiner M. Lane, No. 44 State street, Boston, will receive contributions for the purpose.

The new Austrian Institute, under the direction of Dr. Adolph Wilhelm, has just begun exploration and excavation on the site of the Artemis temple of Lusoi in the northern Peloponnesus. Mr. Hogarth, the new director of the English School, is prospecting with a view to beginning excavations in Crete.

M. J. Reinach will soon publish a work descriptive of his excavations at Sippara, which he does not identify as the Sepharvaim of the Old Testament.

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SELECTIONS FROM THE ANCIENT BOOKS OF THE WORLD.

"THERE was something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted)! It may be regarded as the mother of all things."—*Lao-tsze* 600 B. C.

"In the beginning there arose the Golden Child (Hiranya-garbha); as soon as born, he alone was the lord of all that is. He stablished the earth and this heaven:—Who is the God to whom we shall offer sacrifice?

He who gives breath, he who gives strength, whose command all the bright Gods revere, whose shadow is immortality, whose shadow is death. Who is the God to whom we offer sacrifice?

He who through his might became the sole king of the breathing and twinkling world, who governs all this, man and beast."—*Rig-Veda.*

"And therefore, O Great Creator, the Living Lord! (inspired) by Thy Benevolent mind, I approach You, (and beseech of Thee) to grant me (as a bountiful gift) for both the worlds, the corporeal and (for that) of mind, those attainments which are to be derived from the (Divine) Righteousness, and by means of which (that personified Righteousness within us) may introduce those who are its recipients into beatitude and glory."—*Zend-Avesta.*

"God, there is no god but He, the living, the self-subsistent. Slumber takes him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with Him save by His permission? He knows what is before them and what behind them, and they comprehend not aught of His knowledge but of what He pleases. His throne extends over the heavens and the earth, and it tires Him not to guard them both for He is high and grand."—*Koran.*

"O God, deliver us from occupation with trifles, and show us the realities of things as they actually are. Withdraw the veil of heedlessness from our mental vision, and cause everything to appear to us as it is. Suffer not the Unreal to take the form of the Real in our eyes, neither draw a veil of the Unreal over the Realty of the Real. Make these imaginary forms mirrors for the effulgences of Thy Beauty, not means to our illusion and

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withdrawal from Thee; and cause these phantoms of our fancy to become a source of wisdom and insight, not an incentive to ignorance and blindness. Our deprivation and separation is wholly from ourselves; leave us not with ourselves, but grant us deliverance from ourselves, and vouchsafe unto us knowledge of Thyself."—Sufi Prayer from *Lawa'ih* of Jami.

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord forever."—*Old Testament.*

"They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.
They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.
As rain breaks through the ill-thatched house, passion will break through an unreflecting mind.
The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil of his own work."—*Dhammapada.*

"May it be thy will, O Lord, our God, to give us long life, a life of peace, of good deeds, of blessing, of sustenance, of bodily vigor; a life marked by the fear of sin, a life free from shame or reproach, a life of prosperity and honor, a life in which love of the Law and fear of thee shall inspire us, a life in which the desires of our hearts shall be fulfilled for good."—*Talmud.*

"Praise to Amen-Ra, the good God beloved, the Ancient of Heavens, the oldest of the earth, Lord of Eternity, Maker Everlasting. He is the causer of pleasure and light, maker of grass

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for the cattle and of fruitful trees for man, causing the fish to live in the river and the birds to fill the air, lying awake when all men sleep to seek out the good of His creatures. We worship Thy Spirit who alone hast made us; we whom Thou hast made, thank Thee that Thou hast given us birth; we give Thee praises for Thy mercy to us."—*Book of the Dead.*

ARCHÆOLOGICAL NOTES.

Mr. F. Ll. Griffith, M.A., F.S.A.

F. Ll. Griffith
(From The Sunday School Times.)

Mr. F. Ll. Griffith, M.A., F.S.A., formerly connected with the British Museum, is one of the younger English Egyptologists, and is noted for his critical ability, exact method, and extensive knowledge of the ancient Egyptian literature. Mr. Griffith is a member of the Committee of the Egypt Exploration Fund, and he is the author of several volumes of the Fund and its Archæological Survey. Mr. Griffith is also the editor of the annual Archæological Report of the Egypt Exploration Fund.

We are indebted to *Progress* for the very fine portrait of Dr. W. M. Flinders Petrie. Dr. Petrie stands at the head of Egyptian explorers, and his work in other directions in Egyptology has won for him the honorary degrees of D.C.L. (Oxoni), LL.D. (Edinburgh), as well as Ph.D. (Strasburg). Dr. Petrie was born in 1853, and spends most of his time in Egypt, directing explorations there, and he also occupies the chair of Egyptology in University College, London. A biographical sketch of Dr. Petrie, with an account of some of his most remarkable achievements in exploration, will be found in BIBLIA for November, 1896.

Says Professor Petrie, "Discoveries come so incessantly, and the point of view so often changes, in the ever-widening interests of Egyptian history, that each year puts out of date a great part of what has been written. Any general work on Egyptian history or art needs revision every few months, so thickly have new subjects and new standpoints come before us lately.

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Contents of the *Vienna Oriental Journal*, Vol. XI., No. 4: A List of the Strasburg Collection of Digambara Manuscripts, by Ernst Leumann; Names of the Medicinal Remedies of the Arabs, by Moritz Steinschneider; The Book of the Clear Luminous Diamond, making one to pass over to the Other Life, translated from the Mandchou text by Charles de Harlez; Turkish Folk-songs, according to the Annotations by Schahen Efendi Alan, published by Maximilian Bittner; Reviews; Miscellaneous Notes.

The whole contents of the tomb of Negadá, discovered by Flinders Petrie in the winter of 1894–95, have been kept together and preserved in a separate room in the Gizeh Museum. Dr. Ludwig Borchardt, Director of the German School at Cairo, writing to the *Independent* on the subject, says: "One of the principal objects of this royal tomb was found to bear the ordinary as well as the Horus-name of the king—a fact which had escaped the fortunate discoverer. The object is a small ivory plate with incised representations of funerary offerings before the king. Animals are being sacrificed to him; jars full of beer and other things are being offered. The figure of the king, in front of a hanging mat, is not preserved; but the upper corner still remains with the two names, which were written above the figure. First, there is the same Horus-name which occurs on all the inscribed objects of this tomb, and which may be translated 'The Warrior.' Besides the Horus-name in a sort of cartouche is the title 'Lord of Vulture and Serpent-Crown' (Lord of Upper and Lower Egypt), and beneath the title the sign which represents a checker-board, and has the syllabic value *Mn*. There can therefore be no doubt that the king buried in the royal tomb of Negada, of whom we have only known the Horus-name 'The Warrior,' had also the name *Mn*. Now, there is no other known Egyptian king who could be identified with this name *Mn* than the first king of the Manethonian dynasty, called Menes by the Greeks. . . . The final conclusion is this: In Negada we have before us the tomb of the oldest king of whom the Egyptians had preserved any memory, and whom they considered the founder of the Egyptian monarchy. . . . The scientific value of the proof that Menes was the king buried in the royal tomb of Negada lies rather in the fact that we have now settled the question of the age of that culture which was presented to us by the excavations of Ballas,

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Negada and Abydos. The products of a whole period of Egyptian civilization which had been misunderstood, and had been used to support false historical conclusions, fall into their true place, and our knowledge of the history of Egyptian culture is carried back not merely a few centuries, but to a period presenting characteristics different from the oldest previously known period, but containing the germs of the later development."

The Chaldæans invented the carving of precious stones, and no people ever made a more constant use of those cylinders, cones and seals of every form, on which are seen, engraved in lines fine and deep, the same images which monumental sculpture drew upon the walls of temples and palaces. These stones carved in intaglio, whether hæmatite, porphyry, chalcedony, marbles or onyx of every variety, were worn around the neck, on the fingers, on the wrist, or fastened to the garment. The seal-engraving of Assyria and Babylonia do not surpass in artistic merit the Chaldean work, and those manufactured at Nineveh are distinguished from those of Babylon and Chaldæa by a more commercial style. Inscriptions are rarer, and engraved in Ninevite characters: the myths represented by the engravers are the same as at Babylon, but the figures have a more modern appearance.

The general form of Egyptian engraved stones is that of the scarabæus or beetle, with an oval flat base, the surface of which receives the engraving in flat intaglio. The greater number of scarabæi were mounted in rings, which frequently bore the name of the wearer, the name of the monarch in whose reign he lived, and also the emblems of certain deities. The Egyptians also used a class of engraved stones similar to the cylinders of the Assyrians. The seals of Babylonia especially are of valuable assistance in depicting the customs and habits of the inhabitants.

Herodotus says of them, "everyone carries a seal," showing that their use was universal, from the highest to the lowest in the land. The examples of Babylonian cylinders and seals existing to this day, are very numerous, and afford an ample field for observation and study. Judging from the figures depicted on their cylinders, the Babylonians wore their hair long, either falling in tresses over their shoulders, or gathered into a species of knot behind. They were clad in what appears to be a long flounced robe, descending from the neck to the feet, some also in addition wore what looks like a short flounced jacket. Their

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most usual head-dress was a low cap or turban with two curved horns branching out; others are depicted wearing a high crown or mitre. According to Herodotus the dress of the Babylonians consisted of a linen tunic reaching to the feet, over which was a tunic made of wool, over this again a short white cloak. He also says they carried walking-sticks with elaborately carved heads. Their seals usually bear the name of the owner and that of his father, also that of the god he worshipped and under whose especial protection the possessor of the seal was supposed to be.

At a recent meeting of the Philosophical Society of Washington Mr. J. E. Watkins presented a paper on "The Transportation and Lifting of Heavy Bodies by the Ancient Engineers." The purpose of the paper was to show how many of the structures regarded as remarkable by expert engineers of the present day, and which some archæologists declare must have required in their erection the use of immense machines, could have been constructed by primitive tools and simple methods.

By means of diagrams the speaker explained how inclined planes of earth could be used in placing in position stone blocks or slabs, of enormous weight, levers and pry-bars being employed in raising them. He then demonstrated how easily, comparatively speaking, the Pyramids could have been constructed by these simple methods, and the earth which had been used for the inclined planes filled into the pits from which it was taken, leaving the ground as level as before. As an illustration the Pyramid of Gizeh was cited, some of the stones of which were transported a distance of five hundred miles. In this case the highest embankment necessary when the workmen reached the top course, assuming that a 20 per cent grade was adopted, would have been 750 yards long, containing about 7,500,000 cubic yards, if the sides of the embankment stood at an angle of 30 degrees, which is not at all improbable. A force of ten thousand men could have built such an embankment in a single twelvemonth, a very small part of the total labor, which it is stated called for the services of one hundred thousand men for twenty years.

Mr. A. Grunwedel, of the Ethnological Museum of Berlin, has just brought out a new work entitled the "*Buddhistische Studien*," forming the fifth volume of the publications of the

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Museum. The author's contribution towards the study of Buddhistic arts in India is well known among those who are interested in this line of research. In the present work he has chosen for his special subject the Buddhistic Birth - stories (*Jatakas*), to speak more precisely, the reliefs, sculptures, and wall-paintings illustrating the Birth-stories told by Buddha himself. He gives the abstracts of some 55 *Jatakas* and 99 illustrations corresponding to them, accompanied, in each case, by his critical notes on some archæological points, on the reading of the inscription or on the subject-matter of the story itself. Forty-five out of the fifty-five in all will be found translated in Prof. Rhys Davids' work, or in the Cambridge series of Prof. E. B. Cowell. The remaining ten, however, including that long tale, the *Mahasotasoma* (No. 537 in Fausboll's text), have been rendered into German by the author himself.

In Eber's *Festschrift* Professor Lincke draws attention to the leading place ascribed to Cambyses as an evil genius in the stories of the Middle Ages. He considers that Cambyses was one of the greatest kings that ever ruled in the East, that he has been systematically maligned by the peoples whom he conquered, and that the official records of his successors did not do him justice. That he became the object of the most spiteful accusations by the Egyptians is clear from Herodotus.

All who are interested in Japan and the Japanese should read the *Hansei Zasshi*, the first number of which was published in January. Each number contains original articles on the manners and customs, fine arts, literature and religion of the Japanese nation. It also gives comprehensive trustworthy information on the political, social, and religious topics of the time. This magazine is finely illustrated, and each number contains as the frontispiece a photo-engraving of the work of some famous Japanese artist. Annual subscription $1.50. Published at No. 10 Nishikata-Machi, Hongo-ku, Tokyo, Japan.

Contents of *The Brahmavadin*, Vol. III., No. 2: Yajnavalkya and Maitreyi, or Love and Immortality; A Lecture on the Vedanta, by Swami Vivekananda; Aitareyopanishad, Sankara's Introduction; Swami Abhedananda's View of Christ.

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An association has been formed in India called the "Sanskrit Pustakonnati Sabha," the object of which is "the research, selection, collection, preservation, diffusion, and revival of Sanskrit literature to such an extent as may be within the power and means of the association." The English Government and German and English Orientalists have already discovered some 15,000 Sanskrit manuscripts during the past thirty years, but there are supposed to be many thousand others which it is hoped to collect and preserve in India, in a place of safety. A comprehensive alphabetical catalogue will be made of all the manuscripts extant in India, in public and private collections, and particulars will be given as to the author's name, brief summary of contents, and whether the manuscript is unknown (*apúrva*); not attainable (*alabhya*); hidden (*gupta*); rare (*durlabha*); obtainable with difficulty (*prayatna sádhya*); easily obtainable (*sulabh*); published (*mudrita*); procurable by purchase (*prastuta*); current (*prachlita*); necessary [for promoting the work] (*ávashyaka*).

Other objects of the Association are the collection of works that throw light on Sanskrit literature, the translation of books and pamphlets, the translation of any information connected with the revival of Sanskrit literature into foreign languages and Indian vernaculars, the production of original words, and "the setting up of sympathetic interest in foreign lands by correspondence."

It is hoped to secure the patronage of all persons at all interested in the revival of Sanskrit literature, and to secure coöperation of all literary associations and libraries in India, Europe, America and other countries.

The originator and founder of this Association is Shri Swami Brahma Nath Sidhashram, whose address is Etawa, N. W. Provinces, India. Further information of this Association can be obtained of the Secretary, P. Pushkar Nath, Faridkote, India, to whom we are indebted for the above particulars.

The February number of *Progress*, the magazine issued in the interests of the "University and World's Congress Extension," contains an article by Dr. W. Flinders Petrie, on the Egyptian Religion, in which he considers the Nature and Destiny of the Soul, Domestic Worship, Worship of Animals, The Osiride Religion, The Cosmogonic Religion, and The Abstract Religion. Other articles in this number are "Semitic Religion," by

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Prof. George S. Goodspeed; "Babylonian-Assyrian Religion," by Dr. B. D. Eerdmans; and "Islamism," by Dr. Morris Jastrow, Jr.

Professor Rhys Davids has finished his edition of the "Yogaracara Manual," which will be immediately published by the Pali Text Society. The methods adopted by the Buddhists in carrying out their regulated system of self-training in psychophysic exercises have never, as yet, been known in detail. It was known to scholars that they practised such exercises in order to produce a state in which the mind, fully alert, would be able to ignore, or rise above, the obstructions to thought arising from physical conditions. But what they did, or how they did it, was matter of conjecture. The unique manuscript from which this edition has been prepared is a manual, or notebook, for the use of students engaged in these exercises, and gives all the details of many of them. Professor Rhys Davids in the introduction gives a full account of these exercises and of the references to them in the sacred books of the Buddhists, and discusses the position which they held in the general system of Buddhist belief and practice.

At Kom-el-Ahmar, opposite El Kab (south of Thebes), Mr. Quibell has been making very interesting discoveries on the site of the ancient temple of Nekhen. Among other objects he has disinterred fragments of a bronze figure of King Pepi I., of the sixth dynasty, which is more than life size, and of very fine workmanship. He has just been appointed a member of the commission which is engaged in cataloguing the antiquities of the Gizeh Museum.

Professor Sayce is in his dahabiyah Istar on the Nile, and when last heard from in April, was at Assiut, the capital of Upper Egypt, some two hundred miles north of Cairo.

The French School at Delphi has lately unearthed two slabs of limestone which bear an inscription which is of great interest, dating from the fourth century before Christ. This inscription, which consists of about two hundred lines, gives the price of work for building operations in Greece at the period named, and from it we learn that an architect was paid less than $150 per annum.

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The tomb of Thothmes III. has been found in the Valley of the Tombs of the Kings at Thebes, above the tomb of Seti I. It was never finished, and in the inner chamber the hieroglyphics have been merely sketched in black, and never cut. The sarcophagus of the king, moreover, is poor, being only a coffer of sandstone, the exterior of which has been covered with stucco and painted to imitate granite. Two female mummies have been discovered in the tomb, which are supposed to be those of two of his queens.

It was a theory of Miss Harriet Martineau, if we do not err, that the ancient Egyptians possessed almost everything which we claim as exclusively peculiar to our modern Western culture. It is now proved by Emil Brugsch-Bey that they had a comic literature. In the new number of the "*Zeitschrift für Aegyptische Sprache und Alterthum*" he gives an account of a fragment of a satirical papyrus, unique in its kind, which has lately been discovered in Tonnah, the ancient Tanis Superior. The artist has pictured, with extraordinary cleverness and humor, a topsy-turvy world, in which the cats and the rats exchange their characters and functions. In one picture a rat, dressed as a grand lady, is waited upon by a cat as lady's maid, who holds up a mirror to her mistress. In another, a rat appears as a young Egyptian dandy, whose grand ceremonial peruke is being dressed by an obsequious cat as barber. In a third, a cat figures as a nurse, tenderly carrying a rat in her arms. In a fourth, two jackals wait upon a cow; one jackal carries two milk pails suspended from a yoke across the shoulders, the other empties a pail into a trough over which the cow is bending. The drawings are colored, and Dr. Brugsch is inclined to attribute the artist to the period of the 22nd dynasty.

Thanks to the researches of Oriental scholars in Europe, the Western World is gradually being educated to appreciate the archaic literature of Oriental religions. The Sanskritists of the type of Buhler, Deussen, Oldenberg, Lanman, Bloomfield, and Max Müller are operating in the domain of Vedic and Vedantic metaphysics; Jacobi and Lanman are publishing their researches in the field of Jain agnostic dialectic philosophy, and Garbe has done splendid service in his exposition of Sankhya philosophy. In the inexhaustible mine of Buddha's Dharma, a band of devoted Pali scholars are at work in all civilized lands—Rhys

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Davids and his associates in England, Warren and his colleagues in America, Fausboll in Denmark, Oldenberg and his friends in Russia, Neumann in Vienna. These scholare are doing their best in the way of expounding the ethics by translations and editing the texts. Very soon Sanskrit scholars will find out that their researches in the Brahmanical metaphysics will reach a culmination by the exhaustion of the contents they are utilizing. So it is with other Oriental religions. In the inexhaustible mine of Buddha's doctrines there remains a rich supply of pure gold which has yet to be brought out for the use of the student of ethical religions.

In an article in the *Sunday School Times*, entitled "Babylonian or Egyptian Civilization: Which Earlier?" Prof. Hilprecht says: "Between these two civilizations there is a deep gap, which at present cannot well be bridged over by strictly scientific methods. We have to wait for further results. So much only seems sure—that the second civilization cannot be assumed to have been gradually developed out of the first, as the difference of race between the representatives of the first and second civilizations is unfavorable to such a theory. It must have been imported into Egypt from outside. Whence? In his very important and brilliant new work published by Leroux of Paris, *Recherches sur les Origines de l'Egypte* (II.), *Ethnographie Préhistorique et Tombeau Royal de Négadah* ($5), M. de Morgan draws the inevitable conclusion, corroborated by many single facts, that, in view of the extraordinary age of Babylonian civilization, the only one the existence of which we have positive knowledge, outside of the Egyptian, at such an early period, the most probable solution of the problem must be that the Egyptian civilization had its origin in Babylonia."

Prof. Sayce sends from Cairo, Egypt, a very interesting article which is published in the April *Homiletic Review*, entitled "The Present Relation of Archæology to the Higher Criticism." Commenting upon the discovery of the tomb of Menes, a king, "proved" by Professor Maspero to have been fabulous, Prof. Sayce shows that the truth of history cannot be determined by philological speculations and arbitrary assumptions, but that the archæological evidence interpreted in accordance with the archæological method can alone lead us to certainty. The adherents of the "Higher Criticism" claim for themselves alone

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the title of critics, and will not allow it to anyone else. But the criticism they mean is speculative and visionary; it is based on fancies and presuppositions, and not on facts. It attempts to apply philology to history, to the injury of both. Prof. Sayce thinks that between this literary criticism and archæology there is and there can be no reconciliation.

In this number Professor McCurdy of Toronto deals with the subject of "Oriental Discoveries and Bible Chronology," and shows how the historical, prophetical and poetical books of the Old Testament receive illumination from Assyriological discoveries.

The German Emperor has granted the necessary means for the publication of a new large dictionary of the ancient Egyptian language. A commission composed of the four professors, Ebers, Erman, Pietschmann, and Steindorff, representing the four royal academies and societies of science of Munich, Berlin, Göttingen and Leipsic, respectively, has been elected by these learned bodies as the editorial staff for this great scientific work. According to the plan prepared by this committee, and published in the journal of the German Oriental Society, the dictionary will contain all the words occurring in such texts as are written in hieroglyphic and hieratic writing. Demotic and Coptic texts will be utilized only if they serve to explain words written in hieroglyphics.

We have received the second number of the *Orientalische Litteratur-Zeitung*. The contents are as follows: The German Oriental Society; Prásèk, Researches on the History of Antiquity, 1; Cambyses and the Tradition of Antiquity, by H. Winckler; Zimmern, Comparative Grammar of the Semitic Languages; Elements of the Science of Sounds and Grammatical Forms, by H. Grimme; Socin, or the Metres of several of Molière's Dramas, translated into Arabic, by Martin Hartmann; Bezold, Catalogue of the Cuneiform Tablets in the Kouyounjik Museum, by Hugo Winckler.

Contents of the *American Journal of Archæology*, Vol. I., No. 3, May–June: Epigraphical Researches in Gortyna, by F. Halbherr; Some Cretan Sculptures in the Museum of the Syllogos of Candia, by F. Halbherr; Note on a Mycenæan Vase

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and on some Geometric Vases of the Syllogos of Candia, by P. Orsi; Some Roman Busts in the Museum of the Syllogos of Candia, by L. Mariani; Statue of an Asclepiad from Gortyna, by L. Mariani.

Fasciculus 1, Volume III., of the *Sphinx* has the following table of contents: Notes de lexicographie égyptienne, second article, by K. Piehl; Aegyptiaca, Festschrift für Georg Ebers zum 1, März, 1897, by Karl Piehl; Foucart's Histoire de l'ordre lotiforme, by Ed. Naville; Erman's Bruchstücke koptischer Volksliteratur, by Karl Piehl; Griffith's Beni Hassan, Part III., by Karl Piehl; Sur le dieu nouveau, jusqu'ici inconnu; Baedeker's Aegypten, by Karl Piehl; Melanger, (Memoires de M. M. Moret, Le Page Renouf, Maspero, Chassinat, Wiedemann, Daressy, Schweinfurth, Kroll and Turajeff); Notices by Karl Piehl; Sir Le Page Renouf.

Themistocles' grave has been discovered by a Greek named Dragastis on Cape Krakari. Its authenticity, however, is not beyond doubt, though the place where it was found fits in with the description of Plutarch and Diodorus Siculus.

The leading articles in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XIX., No. LIII., are, "Akbar and the Parsees"; "Historical Survey of Indian Logic"; "Inscriptions on the 'Three Gateways'"; "The Aryans and the Non-Aryans"; "Future of the Soul."

THE PALESTINE EXPLORATION FUND.

THE visit of Dr. F. J. Bliss to this country has brought great satisfaction to all who have been within the reach of his voice. Unfortunately no leave of absence could be granted him of sufficient length to enable him to accept engagements to lecture beyond a very limited period; but he did what he could. In his lectures at Cambridge and elsewhere he gave an explanation of the Jerusalem problem as it presented itself before his work began, and then showed what had been accomplished. Lantern slides representing the diagrams which have appeared in the *Quarterly Statements* took on fresh interest when he pointed out their meaning. He also drew somewhat on the plates of his forthcoming volume on the same subject.

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From what he has said, and from information coming from another source, I see that it was idle to hope for an extension of the firman to work at Jerusalem, and altogether better to turn to the *tells* and excavate a city mound like that of Lachish.

As Dr. Bliss mentioned in his lectures the place of the next excavation, I feel free to say that it is Tell-es-Safi, which is believed to be the Gath of Goliath. Of this site Conder says in his "Tent-Work":—

"We rode to the white cliff called Tell-es-Safi, the site of the crusading fortress of Blache Garde, which was built in A. D. 1144 as an outpost. Of the fortress nothing remains but the rock scarps, but the position is one of immense natural strength, guarding the mouth of the Valley of Elah, and the situation is that in which Jerome describes the Philistine Gath. There is, I think, no place which has stronger claims than this site to be identified with Gath." (Page 276.)

In another place Conder says of it:—

"The magnificent natural site, standing above the broad valley and presenting on the north and west a white precipice of many hundred feet, must have made this place one of importance in all ages. In its mounds excavation might be productive of good results."

This was his report in 1875, published in the *Statement* for July of that year. In the *Statement* for October, 1886, the Rev. Henry G. Tomkins has a very interesting article in which he traces the name to the giant Saph who is mentioned in 2 Samuel xxi.: 18, thus:—

"And it came to pass after this that there was again war with the Philistines at Gob: then Sibbechai the Hushathite slew Saph which was of the sons of the giant." Here for Gob the Septuagint reads Gath, and thus identifies the chieftain with the modern name.

Professor Flinders Petrie, in his notes of a journey made in 1890, printed in the *Statement* of October of that year, says:—

"I came to Tell-es-Safi (supposed to be Gath), which is a large mound on the top of a ridge of chalky limestone; a village now covers one side of it. Here I found Amorite, or early Jewish, pottery up to nearly the top, and no Greek or Roman. A polite inhabitant showed me a place where they have uncovered an ancient wall of drafted blocks, which they were gradually carrying away for stone. From the method of the stone dressing I should suppose it to be Jewish."

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These few references may show with what intense interest the excavation will be watched by Biblical scholars. Gath was a royal city of the Philistines. It is many times mentioned in the Old Testament, especially as the place of Goliath and as David's place of sojourn in the days of Achish. Perhaps no place in the land has more promise for the excavator, and Dr. Bliss is now well equipped by experience.

Subscribers should take fresh courage, and so important a new undertaking should certainly increase our list.

THEODORE F. WRIGHT,
Hon. Secretary for United States.

42 Quincy Street, Cambridge, Mass.

SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND, THE ARCHÆOLOGICAL SURVEY FUND, AND THE GRAECO-ROMAN BRANCH.

To the Editor of Biblia:

The following subscriptions to the Egypt Exploration Fund from March 20 to April 20 are gratefully acknowledged:

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Mrs. Walter C. Baylies,	$5.00	Prof. M. B. Riddle,	$5.00
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FRANCIS C. FOSTER,
Honorary Treasurer.

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BOOK REVIEWS.

GUESSES AT THE RIDDLE OF EXISTENCE, AND OTHER ESSAYS ON KINDRED SUBJECTS. BY GOLDWIN SMITH, D.C.L.

Professor Goldwin Smith was educated at Eton and Oxford, is a LL.D. from Brown University, was professor of history in Cornell University, and a member of the senate of Toronto University. Professor Smith has written a dozen or more books, with great clearness and force, and in a style incisive, dignified and scholarly. In the work before us the author has ruthlessly knocked away the props, and clears away "the wreck of that upon which we can found our faith no more." Professor Smith proceeds upon the assumption that we cannot by any critical alembic extract materials for history out of fable. If the details of a story are fabulous, so is the whole. Referring to well-known and cherished traditions, Professor Smith says that allowance must be made to Oriental hyperbole and symbolism, and the mystic, however exalted, merely imposes on himself. To resign untenable arguments for a belief is not to resign belief, while a belief bound up with untenable arguments will share their fate. Professor Smith is a sincere hater of shams and a lover of truth, and he writes in a very candid manner and with rare acumen and scholarship. Cultivated readers with a well-founded belief will be interested in the final conclusions of a brilliant mind, reflecting upon the experience of a lifetime as to the ultimate questions of the universe.

(New York: The Macmillan Company, 66 Fifth Avenue, 12mo, 244 pages. Price, $1.25.)

En Cappadocee, Notes de Voyage, is a pamphlet of eighty-one pages, illustrated with phototypes, describing a visit to Asia Minor in 1894, by Dr. A. Boissier, a Swiss Assyriologist. Those

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who are interested in the Hittite question will be pleased with the author's description of the ruins near Boghaz-Köi. Dr. Boissier's journey was first communicated to the Geographic Society of Geneva.

THE OLD TESTAMENT STORY RELATED FOR YOUNG PEOPLE, BY W. H. BENNETT, M.A. THE NEW TESTAMENT STORY, BY W. F. ADENEY, M.A.

Books of this character are very common and are apt to be watered down so as to be extremely mawkish. The books before us are the best of the kind we have ever met with. The editors are well known as accurate scholars and men of exceptional ability. The stories of the Old and New Testaments, so familiar to everyone, are here retold in plain language, but not too childish, and with considerable literary skill. The sequence of the Bible narratives is kept unbroken. They are excellent books to put in the hands of children, and adults will find them interesting reading.

(New York: Macmillan & Co., 2 vols., 12mo, 199, 404 pages. Price, 60 cents each.)

THE UNIQUE MANUSCRIPT OF THE KASHMIRIAN ATHARVA-VEDA, THE SO-CALLED PAIPPALADA-CAKHA.

In the entire domain of Indian manuscript tradition there is no single manuscript which claims so much interest as the unique birch-bark manuscript of the Kashmirian Atharva-Veda now in possession of the library of the University of Tübingen. The eminent Sanskrit scholar, the late Professor Rudolf von Roth, as early as the year 1856, was led by a remark of the traveller Baron von Hügel to the belief that a new version of the Atharva-Veda might be found in Kashmir. Baron von Hügel in his work, "Kaschmir und das Reich der Siek," vol. ii, page 364, remarked that the Brahmins of Kashmir belonged to the Atterwan, or as they said Atterman Veda, and upon the strength of this statement Professor von Roth induced the authorities of the British Government in India to institute a search in the inaccessible earthly paradise in the hope of finding a new version of the Atharva-Veda. His prophet surmise came true most brilliantly. In the year 1875 His Highness the late Maharaja Jammu and Kashmir, Ranbir Singh, had this manuscript sent to Sir William Muir, the then Lieutenant Governor of the Northwest Provinces, by whom it was in turn despatched to

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Professor von Roth. The latter, after publishing a stirring account of its discovery, character, and contents in his famous tract, "Der Atharva-Veda in Kaschmir" (Tübingen, 1875), guarded it until his recent lamented death; it has now passed into the possession of the University library of Tübingen, whose greatest and priceless treasure it forms. Repeated search and persistent inquiries have conclusively shown that no other original manuscript of this Veda is likely to turn up.

The manuscript is written on birch-bark in the Kashmirian, the so-called Sharada, character. It consists of 287 leaves (written on both sides) of about 20 by 25 centimetres in size. Professor Maurice Bloomfield, of the Johns Hopkins, has obtained the consent of the library authorities of Tübingen, and it is now proposed by the Johns Hopkins University to make the manuscript universally accessible by a photographic reproduction, providing a reasonable number of advance subscriptions will guarantee at least a partial return for the very large outlay involved. The work will be carefully supervised by Professor Bloomfield, and it is proposed to issue no more than 200 numbered copies. The volume will be sold at the price of $25.00—a very low price considering the cost of the reproduction. The coöperation of Sanskrit scholars, learned societies, and libraries is especially requested.

Subscriptions may be sent to Mr. N. Murray, Johns Hopkins University, Baltimore, Md., U. S. A.

Among recent publications on Oriental subjects are the following:—

Joret, C. Les Plantes dans l'antiquité et au moyen âge (histoire, usages, et symbolisme). Part 1: les Plantes dans l'Orient Classique (Égypte, Chaldée, Assyrie, Judée, Phénicie), pp. xx, 504. Paris.

Révillout, E. Les Actions publiques et privées en droit égyptien, 4to, pp. 162. Paris.

Sax, B. Le Prisme de Sennachérib dans Isaïe, pp. 6. Paris.

Seydel, R. Die Buddha Legende und das Leben Jesu nach den Evangelien, 8vo. Weimar.

Uhlenbeck, C. C. A Manual of Sanskrit Phonetics, in Comparison with the Indo-germanic Mother-Language, for Students of Germanic and Classical Philology, 8vo, pp. xii, 115. London.

Meissner, B. Supplement zu den assyrichen Wörterbüchern, 4th, pp. 4, 105, 32. Leiden.

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Yours faithfully

J. J. Taylor.

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BIBLIA

A Monthly Journal of Oriental Research in

ARCHÆOLOGY, ETHNOLOGY, LITERATURE, RELIGION, HISTORY,

EPIGRAPHY, GEOGRAPHY, LANGUAGES, ETC.

VOL. XI. BOSTON, MASS., JUNE, 1898. NO. 3.

EL KAB.

A CAMP on the hillside, high above the plain, where the wind is picking up the dust, in lines, along the desert roads.

The fellaheen come and go with noiseless feet, in the thick dust; below, the plain fringed with cultivation spreads up to the mighty frontier fortress of El Kab.

Half a dozen sick are waiting patiently in the shade for medicine, along the rocky ledge, in which are the death dwellings of the princely families who once lived, and loved, and feasted amongst the scenes we look at.

The Nile sweeps away before us to the northwest, losing itself in misty haze by Basilea. Its course from the south, where we might see the Pylons of Edfou, marked by the white sails of scores of trading guyassás.*

Our daily work, so full of interest, is on these painted tomb chambers, which tunnel the rock from foot to summit—and hour after hour passes in their grateful shade, broken only by the curt announcement of the midday meal or the failing of light.

The evening walk in the dusky plain, full of chattering fellaheen returning to their villages, the welcome bath, dinner and coffee close each day, and we are free to sit against the hot rock face and dream about the soul world around us.

From the shadow of the early times, a thousand years before the Greeks called themselves a nation, comes Sebeknekht; we can see him treading the rough desert paths in his strong san-

* Trading Nile boats.

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dals, his long bow in hand, his head bare to the sun; he is dressed in the thinnest of gauze skirts, from waist to knee. The lank greyhounds are heading off a troop of ostriches from the desert. The leading hound has just reached the throat of the leading bird.

Sebeknekht's children and servants, his food, and the very shape of his drinking cups, are there before us, and music, girl-pipers and plenty of beer await him at home. He fades away into the troublous times of foreign invasion when the strange Hyksos, who knew not Ra, ravaged the whole country from their strongholds in the Delta.

We see young Aahmes leaving the harbor on the bend before us, in the ship called "Northern," on his way to the war which was to free Egypt. He says, "We laid siege to Avaris, and I fought on foot before the king. I was promoted to the ship Kha em Mennefer. We fought on the canals near Avaris," and so on, until from north and south the invaders were dislodged, gold and slaves and grants of land reward brave deeds, whilst Amasis and Thothmes are reëstablishing the old native dynasty throughout Egypt.

Whilst Aahmes is fighting on the frontier Renni is here as civil governor—a priestly man and fond of religion; young and old priests pervade his tomb. Amenhetep I. is now king, and the subtle Semitic influence seems to linger on face and form. The workmen and laborers only still keep the snub-nosed profile of the early times. Renni and his stalwart daughters might be Syrian Arabs.

Peace at home favors the elaborate religious ceremonies, derived from prosperous Thebes. We may well imagine Renni seeking the last new fashions and best workmen for his everlasting home. His chariot and pair of horses are amongst the first known in Egypt; his cornfields, his sturdy workmen, their daily talk upon their lips, his pleasure boat, are all here, but more detailed and of more importance are the ceremonies for his soul's health. The long processions and the sacred preparation of his mummy statue, the eternal gift of speech and taste, contrast with earlier belief in more material pleasure. That strange form squatting on the sledge, the "Kenu," or Tikanou as Maspero calls it, is here depicted; whether a sacrifice or emblem of some earlier belief we cannot tell. Surely Renni's faithful slave would not object to follow him through death to a pleasant immortality.

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Two Amenheteps have reigned at Thebes, and still the Admiral Aahmes remains at court or camp. We can fancy the fierce old fighter, now in extreme old age, longing to return to the family he has founded, and escape the ceremonial of the court at Thebes. He wishes to prepare his final resting-place, but this was not to be; his grandson succeeds and takes his place; Paheri his name. We see him counting his numerous herds, and watching with personal care "all the work done in the fields." The chariot and pair tell of good roads. The unarmed servants show that there is little fear of sudden invasion by the hated desert tribes. Ample carpets, golden vessels and luxurious feasting tell of settled prosperity. We have even the jokes and puns of the guests.

Paheri was no fighting man. He says, "I did not receive bribes; my own heart guided me on the way of those who are praised by the king. My pen made me very learned, it justified my words. It caused me to be distinguished, my good qualities advanced me. When I was placed on the scales I was found full weight."

We can fancy the man from this, and we remember at the same time that, although he claims to have made the tomb in which the old admiral rested, his grandfather and the founder of the family,—the old man's soul was left to wander amongst unfinished hieroglyphics and somewhat paltry scenes of feasting incomplete and uncolored,—a second-rate eternity for such a fine old fellow.

Paheri has gone, and his family. Thothmes III. has conquered Syria and his successors have passed away; but El Kab is still prosperous, and the local goddess Nekhebt is honored by Amenhetep III. with a temple rebuilt in stone, as he says, "in honor of his mother Nekhebt." Here we may still trace the ceremonial worship of the gods in the carvings on the walls, almost as clear and bright today as they were 1400 years before our Lord. We see the king making his offerings in the sanctuary to the local god, and to the Bark of Ra, whilst Nekhebt and Nazyt preside in honor over the temple, and Behuded, the spiritual form of Horus, watches and guards against all evil influences.

We can see the wealth of gold and precious vessels the Syrian conquests had brought even to a provincial shrine, and we may imagine the golden doors and precious contents of this ruin in the desert.

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Time passes on; the Syrian and Eastern cult, which is enervating the nation, overshadows the old religion, and we may fancy the subdued fury of the local priests when Amenhetep IV.'s order came to efface the very name and image of their goddess Nekhebt. The work was done, and the graceful little temple, mutilated and outraged, still bears witness to the intolerance of dissent. In his jealous hatred of Amen Ra and all his cult the king did not even spare his father's name.

The XXIIId. dynasty is drawing to a close, when firm government and the orthodox religion obtain the upper hand. It is Seti I.'s boast that he renewed this temple "in honor of his mother, Nekhebt."

Rameses II. and six more kings of his name have reigned at Thebes, now the centre of all civil and religious life. The provincial grandees sought their eternal rest in the crowded slopes of the Western Hill at Thebes. Setau alone remains at El Kab to mark the changing fashions of dress and habit. Semitic in face he sits with his wife, both dressed in flowing robes—"a clever scribe distinguished by his pen," the last of those who are here around us. The rest have disappeared in the troublous times which overtook a weakened and effeminate Egypt.

Persians, Greeks and dwellers by the coast have left us their careless scribblings on the temple walls and amidst the decay of all pure Egyptian government we see the mighty walls of the great intrenched camp before us, swarming with Greek mercenaries, and we read on the temples they built the bastard inscriptions of a corrupted religion.

Such a story comes to us as we sit in the cool moonlight, and our own doings seem very small. Such comfort as we now have was the growth of experience. An eight-foot tent near the river by the big gemäss tree was our home the first year. Joseph's boat, rudely fitted with stove and awning, had brought us from Luxor. Harold Roller, my companion, was quite twelve inches too long for the tent and the nights seemed always cold. I think we did much work, and Roller's photographs have proved invaluable; but in a new life we did things several times over before they came right. Next year my dear friend Somers Clarke began his work with me, and we camped comfortably on the tombs—our only difficulty the want of water, scarcely met by an old woman and donkey.

A boat moored by the old harbor was our home next season,

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and then we built a house—a mud palace. This was inevitable; no architect of distinction could resist the temptation with bricks at fifteen cents a thousand, and Somers Clarke was this, and has kept on building since; many wandering Egyptologists have rejoiced thereat.

Since the material for reproduction of the sculptured wall drawings was collected the underground history of the district has been explored these last two years.

The Research account joined their forces to ours, and Mr. Quibell took charge of extensive excavation. Statues, jewelry and utensils going back to the pre-historic times are accumulating to fill up the intervals in the history told us by the tomb chambers—a story we can now trace from before the earliest historical dynasties to recent times—continuous in this one district for six thousand years to those who may be able to interpret all its lessons correctly. J. J. TYLOR.

1898.

EVEN on a cursory examination into the store of new facts contained in M. de Morgan's *Recherches sur les Origines de l'Egypte*, Part II., one is struck by the light which the Egyptian inscriptions have to throw on the archæology. Part II., like Part I., is brilliant, enlightening, and a valuable record of discovery, though M. de Morgan's criticism of other people's work may sometimes be rather wild. Thus in endeavoring to prove that flint work was practically abandoned after the IIId dynasty, he denies (page 8) that the manufacture and use of flint knives is represented in the wall scenes of the XIIth dynasty at Beni Hasan (*Beni Hasan, Part III.*, published by the Archæological Survey of the Egypt Exploration Fund, plates VII–X.) But forms,* colors and inscriptions are each and all clear proofs of the artist's intention to represent flint-working. M. de Morgan further says (page 9) that had Egyptian artists ever intended to represent the making or sharpening of flint instruments they would not have failed to show the falling flakes. Happily in one case they have done even this. In a butchering scene in the tomb of Imery, Vth dynasty, the reddish chips fly in showers from a reddish knife which is being sharpened by the same long greenish sharpener as that

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* Knife in Petrie's *Illahun*, plate XIII, 6, with binding complete.

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used by the operator in the Beni Hasan scene, while above is the inscription, "Sharpening the Knife." (*Lepsius, Denkmäler* II., 52.) The colors are noted by Borchardt. (*Aeg. Zeits.* 1897, pages 105–6, from the original in Gizeh.)

The *Times* of Nov. 1 announced the discovery by Borchardt of the name of Menes on an ivory plaque discovered by de Morgan in the royal tomb at Negada, and figured on page 167 of Part II. In spite of some difficulties the inscription seems to justify the German Egyptologists' conclusion, which, if correct, affords striking confirmation of Petrie's theory that the Hammâmât road was the path by which the dynastic civilization entered Egypt. It was opposite the entrance to this road—and not at Memphis or This, as might have been expected—that Menes, the founder of the monarchy, chose to be buried.

In the November number of the *Aegyptische Zeitschrift*, Sethe, Erman and Spiegelberg deal with early names from the finds of Amélineau at Abydos and from other sources. Many of these inscriptions are figured in de Morgan's book by Jéquier, who does not, however, appear to attempt an explanation of them. Sethe's identification of Merbap (sixth king of the Ist dynasty) seems unquestionable, but his conjectural reading of Semti as the name of the fifth king of the same dynasty, "Sepati Hesepti," needed confirmation. This it has almost immediately found, and in the most striking manner, from a very important papyrus (early XVIIIth dynasty) of the *Book of the Dead*, of which Dr. Budge has just printed many extracts. On page 145 of the *Text* of Budge's *Book of the Dead* the name of this king is actually written *Smti*, with the desert determinative. Jéquier has also done useful work in restoring the cylinder seals of the wine jars at Abydos from numerous examples. Many are royal, and one name he fixes with probability to the first king of the IInd dynasty. On page 244 we have M. Jéquier's copy of the impression of a rather less archaic cylinder. It is to be read, "the mother of the royal children, Hepenmaat," or, perhaps, "the mother who bore a king, Hepenmaat," with other titles. The existence of this lady was already known to us from the inscribed tomb of Methen at Abusir (*Lepsius, Denkmäler* II. 6), one of the most ancient hitherto found. Probably she was the queen of Senefru; or perhaps she was the wife of his predecessor of the IIId dynasty and thus the royal ancestor of the IVth. The mention of the "White Walls" of Memphis on one of the

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oldest of these jar-sealings is also interesting. Thus the royal personages of the first three dynasties of Egypt emerge one after another from the utter darkness which surrounded them less than a year ago. F. Ll. Griffith.

TWO LETTERS FROM OXYRHYNCHUS.

THE forthcoming volume of Oxyrhynchus Papyri, to be given to all subscribers of five dollars to the Graeco-Roman Branch, is now entirely in the printer's hands, and the greater part of it has been put into type.

Apart from the literary fragments, which naturally arouse most interest, it will also contain a large number of official and private documents, illustrating in minute detail the life of the inhabitants of a provincial town in Egypt during the first six centuries of the Christian era. There are wills, leases, manumissions of slaves, reports of judicial proceedings, invitations to dinner, a butcher's bill, &c., &c.

As a sample of the human interest conveyed by these long-lost documents, we quote two private letters, each of which is written on one side of a piece of papyrus about the size of a sheet of note-paper, with the name of the addressee on the back, and the day of the month alone given inside.

The following is a letter of consolation, written sometime in the second century:

"Irene to Taonnophris and Philo, good cheer! [I was as much grieved and shed as many tears over Eumoirus as I shed for Didymas, and I did everything that was fitting, and so did all my friends, Epaphroditus and Thermouthion and Philion and Apollonius and Plantas. But still there is nothing one can do in the face of such trouble. So I leave you to comfort yourselves.] Good-bye.

"Athyr, 1."

The other letter is to a father from his young son, who begs that he will take him with him to Alexandria. It is written in a rude uncial hand (*i. e.* with capital letters), and both grammar and spelling leave a good deal to be desired. The date may be either the second or the third century.

"Theon to his father Theon, greeting. It was a fine thing of you not to take me with you to the city. If you won't take me with you to Alexandria, I won't write you a letter or speak to you or say good-bye to you. And if you go to Alexandria, I won't take your hand or cheer you up again when you are in

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pain. That is what will happen if you won't take me. Mother said to Archelaus: 'It quite upsets him to be left behind (?).' It was good of you to send me presents * * * on the 12th, the day you sailed. Send me a lyre, I implore you. If you don't, I won't eat, I won't drink. There now!

"I hope that you are well.

"Tubi, 16." JAS. S. COTTON.

THE NEW EGYPTIAN DICTIONARY.

THE following has been sent out by Professor Erman of Berlin:

His Majesty the Emperor having been graciously pleased to grant, by rescript dated May 10th, 1897, funds for publication of a *Dictionary of the Egyptian Language*, the Royal Academy of Sciences at Berlin, the Society of Sciences at Göttingen, the Royal Society of Sciences at Leipzig, and the Royal Academy of Sciences at Munich, have appointed a Committee, consisting of the undersigned, for the conduct of this work.

It is intended that the *Dictionary of the Egyptian Language* shall comprise all words preserved in texts written in hieroglyphics (including hieratic); references to Demotic and Coptic texts will be introduced only when essential to the elucidation of words found in the hieroglyphics.

The collection of material will proceed according to the method elaborated in compiling the "Thesaurus Linguæ Latinæ," this arrangement affording the readiest means of bringing together all the possible references for every word. Obviously, in the final revision, only the most important of those references will be quoted. About eleven years is the estimate for the duration of the work down to the beginning of the printing.

It is essential to the carrying out of this great undertaking that those engaged upon it should work from the existing texts in their most complete and accurate form; they should also be able to utilize such inscriptions and papyri as are still unpublished, and to revise the published texts when necessary.

All this can be attained only if the necessary support is forthcoming from outside the circle of our fellow-laborers.

Recognizing the necessity for this support, the International Congress of Orientalists, at their recent meeting in Paris, formally expressed the desire—

"Que le service des Antiquités d'Egypte, les Administrations de Musées et les Sociétés savantes facilitent l'exécution des

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cette grande entreprise, et communiquent aux savants chargés de ce travail les documents dont ils auront besoin."

Conformably with this resolution the undersigned Committee herewith earnestly and with all deference request the various scientific societies and corporations, the Administration of Antiquities in Egypt, trustees of museums, owners of private collections, and all fellow-specialists, to communicate copies, squeezes, and photographs of texts newly discovered or otherwise unknown, and to facilitate the revision of those already edited. The Committee distinctly undertake, for their own part and in the name of all their collaborators, to regard such communications as confidential, and neither to publish them nor make use of them except for the Dictionary. On the other hand, during the progress of the work they will gladly give information to fellow-specialists as to the occurrence of particular words.

It is requested that all communications and inquiries referring to the Dictionary be addressed to Professor Ad. Erman (Berlin, C. Lustgarten, Königl. Museen), whose name is among the undersigned.

Berlin, December, 1897.

The Academic Committee for the Publication of the *Dictionary of the Egyptian Language.*

EBERS.
ERMAN.
PIETSCHMANN.
STEINDORFF.

By request of Mr. Rylands, Secretary of the *Society of Biblical Archæology*, Professor Erman has added the following explanation as to the method of compilation pursued for this colossal work:

"By the system adopted every text is divided into portions consisting of 20–30 words, and copied once with autographic ink. Each of the portions is then printed on separate slips of paper, as many in number as the words contained in it. On each of the 20–30 slips thus obtained one of the words is underlined with red ink, and the slip is then filed in the collecting cases as reference for the word in question.

"The labor of writing for lexicographical work is thus reduced to about the twentieth part of what is necessary on any other plan, and a more absolute completeness of material is insured than has been attained hitherto by any other method."

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The Editor of BIBLIA has received the following letter, and he is very glad to be of assistance to the young student.

BUENA VISTA, COLO., April 18, 1898.

Dear Sir—I am fourteen years old, and more than any other study I like to learn about Egypt under the Pharaohs.

I was reading in the Denver Republican of yesterday that a despatch came from London, Saturday the 16th, saying the mummies of Amenophis II., Amenophis III., Thotmes IV., Rameses IV., V. and VI. had been discovered at Thebes. That is all it said.

Now, if it would not be asking too much of you, would you tell me where and by whom the discovery was made? I hardly think the tombs were in the Biban el Moluk, as I thought that had been pretty thoroughly ransacked. Were there any funereal papyri found, or vases, armlets and scarabæi?

In all the Egyptian histories I have the XXIst dynasty is either not given or is incomplete. I would also like you to give me the names of the kings in the XXIst dynasty beginning with Her Hor. And one more thing I would like to find out is what were the mummies found at Deir-el-Bahari in 1881 by Mariette? It is so hard to find out about this subject.

Yours respectfully,

SYLVANUS GRISWOLD MORLEY.

1. As soon as we receive authentic information regarding the new discoveries at Thebes it will be published in BIBLIA. Newspaper reports are usually very far from being accurate.

2. After the reign of the Rameses of the XXth dynasty came the self-made kings of the sacerdotal caste, and during the XXIst dynasty the empire was nearly disrupted. Egypt had lost her hold over Asia, and Asiatic influence was increasing along the Nile. Of the kings of this dynasty Her Hor had the greatest ability. He adorned Thebes with sculptures, and obtained military successes.

We know but little of Egyptian history during this period, but wars, persecutions and banishments show us in some degree the condition of the country. We read in one inscription "the 100,000 banished ones." Piankhi, the son of Her Hor, was made high priest of Ammon, but it does not appear that he succeeded to the throne, but the kingly office passed from Her Hor to his grandson, Painet'em I., who reigned twenty-five years. During his reign disturbances broke out in the Thebaid in favor

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of the Ramessides. He was followed by his son, Men-kheper-Ra, of whose reign but little is known. He was followed by Painet'em II., a grandson of Painet'em I. He was followed by the last king of the XXIst dynasty, Hor-pa-seb-en-sha. This terminated the line of priest-kings, who had held the throne for about a century and a quarter, and who did not play a very important part in the history of Egypt.

3. The mummies found at Deir-el-Bahari in 1881 by Marette were as follows:

XVIIth Dynasty—From about 1750 to 1703 B. C.

1. King Sekennen-Ra Taaken.
2. Queen Ansera.

XVIIIth Dynasty.

3. King Ahmes Neb-pehti-Ra.
4. Queen Ahmes Nofretari.
5. Queen Merit-amen.
6. King Amenhotep I.
7. Queen Henttomeh.
8. King Thothmes II.
9. King Thothmes III.
10. Queen Sitka.

XIXth Dynasty—From about 1462 to 1288 B. C.

11. King Seti I.
12. King Rameses II.

XXth Dynasty—From about 1288 to 1110 B. C.

Not Represented.

XXIst Dynasty.

13. Queen Notem-Maut.
14. King Painet'em I.
15. Queen Hathor-Hout-tani.
16. King Painet'em II.
17. Queen Makara.
18. Prince and High Priest Masaherti
19. Queen Isimkheb.
20. Princess Nesikhousu.

Besides these were several minor persons of royal or priestly descent, of both sexes and of all ages. Says Mariette: "This collection of so many families, belonging to periods so widely apart, and found in one common receptacle, is accounted for by the known fact that organized gangs of tomb robbers have made such havoc with other tombs that, as a precaution, these were secretly removed to this retreat during the XXIst dynasty, with the hope that their royal dead would henceforth remain undisturbed."

Of more than ordinary interest is a book issued by a Leipsic firm under the title of "Tabubu," being a close translation by Leon Ritter of an Egyptian papyrus found in 1864 by the late Brugsch Bey in Thebes. The original is in demotian script, and some leaves of the manuscript were missing when first discovered. The story is not only very entertaining, even in the modern sense, but it is also peculiar in furnishing proof that the Faust problem was known to the Egyptians several thousand years ago.

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ARCHÆOLOGICAL NOTES.

Archibald Henry Sayce, D.D., LL.D., D.C.L.

Professor A. H. Sayce
(From The Sunday School Times.)

Archibald Henry Sayce, D.D., LL.D., D.C.L., was born at Shirehampton, England, Sept. 25, 1846. He was educated at Grosvenor College, Bath, and Queen's College, Oxford, where he graduated and became fellow in 1869, and tutor in 1870. He took orders but continued his college work, and in 1876 was made deputy-professor of comparative philology. He is now professor of Assyriology at Oxford. As mentioned in the April BIBLIA, Professor Sayce spends a good part of the year in a *dahabiyeh* on the Nile, and it is here he writes his books, surrounded by a large library. Professor Sayce took part in the English revision of the Old Testament, from 1874 to 1884. Among his publications are the following: Principles of Comparative Philology, 1874; Astronomy and Astrology of the Babylonians, 1874; Monuments of the Hittites, 1881; Cuneiform Inscriptions at Van, 1882; Ancient Empires of the East, 1884; Fresh Light from the Monuments, 1884; Introduction to Ezra, Nehemiah and Esther, 1885; Assyria, its Princes, Priests and People, 1886; Lectures on the Origin and Growth of the Babylonian Religion, 1891; The Higher Criticism and the Monuments, 1894; The Egypt of the Hebrews, 1895. He is also the editor of the seventeen volumes of the "Records of the Past."

Lighting the Pyramids of Egypt with electricity and the installation of a 25,000 horse-power plant to cost some $400,000, is a plan now under consideration by the British Government, and the Westinghouse Electric and Manufacturing Company of Pittsburg, Pa., is reported as likely to receive the contract. As outlined, the plan includes the generation of electric power at the Assouan Falls, on the Nile, and its transmission a distance of one hundred miles through the cotton-growing districts, where, it is believed, the cheap power will permit the building of cotton factories. It is planned to use the power to illuminate the interior corridors of the pyramids and also operate pumping machinery for irrigating large areas of desert along the Nile.

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Everyone interested in the antiquities of Egypt will be sorry to learn that the khedive has formally ratified its contract for the construction of two great dams across the Nile, one at the cataract at Assouan and the other at Assiut. At Assouan the water will be impounded by a granite dam which will be built upon the granite reefs which form the cataract. Its crest will be about 76 feet above the river bed at its deepest point, and the total length of the dam will be about 6000 feet. The difference in the water level in the wet and dry seasons will be about 45 feet. The consequence will be that the Island of Philæ, with all of its ancient buildings, will be submerged for several months in the year.

The Island and its surroundings, in their natural features alone, form a scene of remarkable beauty, in no small degree enhanced by the noble and picturesque building with which the island is crowned. Not only can nothing in Egypt be compared with it, but it may be doubted whether throughout the world a spot could be found where beauty, imparted by art as well as by nature, is so singularly combined with objects of deep historic and scientific interest. In addition to the great temple of Isis, a splendid memorial of the Ptolemaic period, that is to say of Greek rule in Egypt, the island contains, or rather it should be said is covered with remains, of which some are of much earlier date. In like manner traces are to be found of the early Christians, who appear to have made use of a portion of the temple for their religious services, and close by are to be found inscriptions showing that the rites of the ancient Egyptian religion were still practised at Philæ in the middle of the fifth century.

The Committee of the Society for the Preservation of the Monuments of Ancient Egypt, says: "To devastate the Island of Philæ is nothing less than to rudely tear an important leaf out of the sadly mutilated volume upon which almost alone, scholars and students can rely in their laborious endeavors to trace the origin and early history of modern civilization."

The Committee also says: "The threatened destruction of Philæ would not be the only result of the proposed dam at Assouan, and the dismay with which it was heard of was exchanged for absolute consternation when it came to be understood that the reservoir would extend to a distance of at least one hundred miles up the valley; in other words, that the whole of Lower Nubia, its villages, its cultivated and uncultivated lands, and its archæological remains were to be drowned."

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Within the last quarter of a century there have been great results in the vast field of Christian archæology. Important documents and notable inscriptions have been discovered, and much light has been thrown upon Christian art and symbolism. Contributions have been made by a group of notable men. First must be mentioned the late Commendatore De Rossi, whose monumental works "*Roma Sotteranea*" and "*Inscriptiones Christianæ Urbis Romæ*" have been the basis of all following work in this direction. By his side must be mentioned, among the Italians, such men as Garucci and Gregorutti. Among the French, Roller and Le Blant stand first. Germany gives a notable list of eminent names—Piper, Kraus, Schultze, Nikolaus, Müller, Hübner, Wilpert and others. In England, W. M. Ramsay takes the lead. The English-speaking world is also under lasting debt to an American scholar, the late Dr. Charles W. Bennett of the Garrett Biblical Institute, for producing the best book in English on the subject—his "*Christian Archæology*."

Lately great interest has been aroused in the entire subject, and many young scholars have come to the front. The first Congress of Christian Archæologists was held in 1894 at Spalato in Dalmatia, on the site of Diocletian's palace. Such men as Kraus and Wilpert among Catholic scholars, and Müller and Schultze among the Protestants, were the leaders. The next Congress assembles this year at Ravenna.

The result of such a conference of Christian archæologists is to insure a scientific study of all the early Christian monuments and to stimulate research in this direction. It goes without saying that the work within the past twenty-five years has done much to shed light upon some vexed problems in the life of the early Church, and also to increase the mass of evidence to the genuineness and authenticity of the New Testament Scriptures. The Christian world has now and then been profoundly stirred by the bringing to light some document or monument and the rapid preparation of the material for publication has soon given to the Church the history of the find. Thus with increasing interest the attention of the Christian scholars is directed toward the early Christian centuries.

At the recent meeting of the American Oriental Society in Hartford, Mr. Frederick Bliss gave an account of excavations in Syria. On the program there were forty-six papers, but some

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were read by title. Professor Lanman of Harvard read an interesting paper on the Poetry of India, illustrated by some renderings of Indian verse. Other papers were read by Professor Haupt of Johns Hopkins on Tattooing among the Semites; by Professor Bloomfield on Proposed Photographic Reproduction of the Kashmirian Recension of the Atharva Veda; by Rev. Henry Blodgett of Pekin on the Formal Worship of Heaven and Earth by the Emperor of China; by Professor Jackson of Columbia on the Different Accounts of the Death of Zoroaster; by Professor Jastrow on Adam and Eve in Babylonian Literature. Dr. Torrey of Andover read a paper on the Bethulia of the Book of Judith. He identified Bethulia with Shechem, and suggested that the book was the oldest surviving fragment of Samaritan literature.

Professor Peter Jensen, of the University of Marburg, has an article in the *Sunday School Times* (May 7) on "The Religion of the Hittites," in which he proves that the Armenians, according to their own traditions, regard themselves as of Hittite origin. In the *Times* last May, Professor Jensen claimed that the Hittite language is Indo-European, and probably related to the ancient Armenian. Though failing to gain general recognition in this claim, he was still supported by several scholars, among whom were Nöldeke in Germany and Hilprecht in America, who have publicly acknowledged their conviction of the correctness of his position. For the last five years Professor Jensen has devoted his time almost exclusively to the deciphering of Hittite inscriptions—a task in which success has been regarded, by scholars generally, as practically impossible. In the present article Professor Jensen for the first time gives the world a picture of the fundamental conceptions of the Hittite religion, obtained not only from the pictures on Hittite monuments—mainly of a religious character—but from the contents of the inscriptions themselves.

Professor Rudolf Hofmann, of the University of Leipsic, in his recent work, "Galliäa auf dem Oelberg," contends that the Galilee mentioned in the closing chapters of the Gospels as the meeting-place for Christ and his disciples is not the Galilee of the earlier chapters of the Gospels, but was the most northern of the three peaks that made up the Mount of Olives, over which peak the common road from Galilee to Jerusalem passed, by

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which the pilgrims were accustomed to come when going to Jerusalem, and on which an inn or khan was found at which Galilean pilgrims were accustomed to make their headquarters, and for which reason it was also called "Galilee."

By this interpretation a number of the New Testament passages are made much more clear and satisfactory. Among these are Luke 21 : 37, and John 8 : 1, in connection with which it now becomes plain where Christ had spent the night when it is declared that in the evening He went to the Mount of Olives. He probably spent it at the headquarters of his fellow Galileans at the inn called "Galilee." This too explains the seemingly indefinite reference in Luke 22: 39, as also those in Matt. 21 : 1, Luke 19 : 29, Mark 11 : 1, and still more the account of the ascension in Luke 21 : 50, and Mark 16 : 9.

A. Fuhrer, Ph.D., Curator and Superintendent of the Lucknow Museum, is now very busy in making archæological discoveries at Kapilavastu, with the help of the Nepal Government. He has already brought to light the fort which forms part of the citadel of King Suddhodhana in his ancient world-renowned capital. He will stay there doing useful work in the field as long as the Nepal Government can afford to pay for the expenses necessary for these excavations. His colleague, Professor Sylvain Levi, of the College de France, is now in Calcutta. He will shortly leave for Khatmandu, Nepal, where he will assist Dr. Fuhrer. Dr. Fuhrer employs over two hundred villagers. These excavations promise very good results as regards the ancient history of Buddhism and the development of the art of writing before the time of Asoka.

The extraordinary results of the Babylonian Expedition of the University of Pennsylvania, and of the French excavations in Tello, has led to the organization of an Oriental Research in Germany, called the *Deutsche Orient-Gesellschaft*. At the head of this movement are Prince Henry of Schönaich-Carolath, and the Prussian Minister of Public Instruction, and its object is to obtain financial support to make original excavations and researches in Babylonia, Assyria, Mesopotamia, Western Asia in general, and possibly in Egypt. The finds are to be deposited in the Museum at Berlin or elsewhere in Germany. Hitherto German scholars have been chiefly dependent on the excavations and finds of the French, English and American expeditions for material for study. Among the scholars who have signed the

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appeal for the organization of this new society are Delitzsch, Hommel, Kittel, Lotz, Nöldeke, Socin, Wellhausen, and other University men.

THE PALESTINE EXPLORATION FUND.

AT the recent meeting of the Oriental Society Dr. Torrey of Andover Seminary read a very interesting paper on Bethulia, treating its location as a problem which has never been solved. In the "Concise Dictionary of Religious Knowledge," about to be issued by the Christian Literature Company, it is said that Bethulia has never been identified with any existing site. This subject may be pursued a little farther to advantage.

Bethulia is prominently mentioned in the book of Judith. When Holofernes was sent against the Jews by the Assyrians, he came as far as he could and made his camp at Bethulia, where the Jews had blocked his way through the mountains. He came by way of Damascus (2 : 27), and stopped in the vicinity of the plain of Esdraelon (3 : 9), and had a parley with the representatives of Moabites, Ammorites and others (5 : 2). He then removed his camp toward Bethulia (7 : 1) "by the fountain," and it is said that Dothan was near (7 : 3). The Jews were in Bethulia (7 : 6), and he laid siege to it by taking possession of the fountain (7 : 17), and so brought the Jews to despair (7 : 32).

But the widow Judith made her plan and did her great deed. She went out of Bethulia (10: 6) and to the camp of Holofornes whom she slew (13 : 8), and then returned to Bethulia (13 : 10) and told what she had done. Under her direction the Jews sallied forth and put the Assyrians to flight (15 : 2). She went with the people to Jerusalem for the thanksgiving, and returned to Bethulia (16 : 21) and dwelt there and was buried there (16 : 23).

It is plain that Bethulia was a strategic place in the hilly country south of Esdraelon, and it is not strange that Dr. Torrey should have attempted to identify it with Shechem because Shechem is near the highway southward and has abundant water. There are difficulties about this identification, however. We know of no such name as Bethulia being attached to it. It is a long way from Esdraelon. It has no such strategic situation as is implied, for it is overlooked and commanded by Mounts Ebal and Gerizim, while Bethulia appears to have been in the

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mountain passageway and to have been so situated that the Assyrians could not pass by it.

If we do not accept Dr. Torrey's ingenious reasoning, are we shut up to the declaration that no identification is in view? By no means, and here the Palestine Exploration Fund's publications might be consulted to advantage. As long ago as 1878 Lieutenant Conder spoke of this subject in the *Quarterly Statement* (1878, page 18), and said:—

"The narrative of the Book of Judith requires that the place should be in the neighborhood of Dothan and within sight of the plain of Esdraelon. It has never, I think, been noticed that this applies to the neighborhood of the modern Methilia, east of the main road from Esdraelon to Shechem. Methilia approaches very closely to the name of Bethulia; it is only about three and a quarter miles from Dothan, and the plain of Esdraelon is visible from the pass south of the village."

In the *Quarterly Statement* for 1881, page 194, Conder wrote:

"Visiting Methilia on our way to Shechem we found a small ruinous village on the slope of the hill. Beneath it are ancient wells, and above it is a rounded hill-top commanding a tolerably extensive view. A broad corn-vale extends northwest towards Dothan, a distance of only three miles. There is a low shed formed by rising ground between two hills, separating this valley from the Dothan plain; and at the latter site is the spring beside which probably the Assyrian army is supposed by the old Jewish novelist to have encamped. In imagination one might see the stately Judith walking through the down-trodden cornfields and shady olive groves, while on the rugged hill-side above the men of the city 'looked after her until she was gone down the mountain, and till she had passed the valley, and they could see her no more.'" (10: 19.)

In their "Hand-book of the Bible" the brothers Conder speak plainly of this site and say that the change from B to M is easily made in Hebrew (as in the case of Jabne-Jamnia). The whole question is fully discussed, and several other places mentioned in Judith are identified. Page 289.

It is not strange, therefore, that in "Names and Places" this identification is given as one which "appears to meet all the requirements;" but it is somewhat strange that the most recent book of Palestine geography should state that no identification has taken place. Even the dictionary of Dr. William Smith covered the case more fully, though much older than the Survey

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of the Palestine Fund. The subject is by no means fully covered by what has thus far been done, but much more has been done than many know, and the maps are properly placing Bethulia east of Dothan.

The little volume "Names and Places" is a *multum in parvo* because it tells us what is known about every place, showing with what degree of certainty it is identified, honestly stating what places are not identified, and referring us to the book in which the best description may be found.

As a bookseller has lately written to ask if a commission would be allowed on the *Quarterly Statement* if he should gain a subscriber, I would state again that the *Statement* is rather a gift than a purchase. One who is interested in the work makes a subscription. We are happy to send him an account of the work each quarter, but his money goes mainly to pay for excavating. The subscriber of five dollars receives, when he begins, the book "Thirty Years' Work" as a gift, so that he may know something of our past work, but this is a gift to him. All the work of honorary secretaries is a gift to the Fund, and the Fund gives them its heartfelt thanks. It is not a business, and so commissions are not paid. Nor do we wish for secretaries who are using the Fund's name to make a living by lecturing; we want persons unselfishly interested in the excavations, and who will worthily represent what is really a religious as well as a scientific undertaking.

THEODORE F. WRIGHT,
Hon. Secretary for United States.

42 Quincy Street, Cambridge, Mass.

SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND, THE ARCHÆOLOGICAL SURVEY FUND, AND THE GRAECO-ROMAN BRANCH.

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BOOK REVIEWS.

MEMPHIS AND MYCENÆ: AN EXAMINATION OF EGYPTIAN CHRONOLOGY, AND ITS APPLICATION TO THE EARLY HISTORY OF GREECE. BY CECIL TORR. (CAMBRIDGE: UNIVERSITY PRESS.)

The author of this book, though he would, perhaps, hardly style himself an Egyptologist, may at least be congratulated on the ease and familiarity with which he handles the cartouches of the kings, whatever may be said as to the foundations of his argument and to his conclusions. He discards the current systems of chronology, and proceeds to obtain a series of minimum dates by simply adding together the lengths of the reigns of the kings so far as they are found recorded on the monuments. He thus, on the one hand, makes no allowance for any excess of estimate which may be due to the absence of record in regard to co-regencies; nor, on the other hand, does he allow for any deficiency through the failure of dated monuments. Doubtless he considers that the defect more than counterbalances the excess, and that he is hence justified in always speaking of his dates as the latest possible.

In the preface of his book this otherwise over-cautious author says that "no doubt the whole succession of the kings will some day be determined, together with the lengths of all their reigns, so that every event on record will be assignable to a certain date B. C." This is surely too sanguine. In the whole of Egyptian history down to the XXVIth dynasty there are not a dozen kings whose lengths of independent reign are known to a year, while the recorded kings are to be numbered by hundreds. Some progress is undoubtedly made every year by the discovery of additional dates, but in such a field of research it is the first gleanings which are the richest in results. Many of the obscurer rulers must always remain undated, except in the most general way. Our best hope undoubtedly lies in the possibility of the discovery of a fuller and better text of Manetho, and of papyri like the Turin Canon. If the statements of a better Manetho stand good when subject to rigorous examination based on increased knowledge of dates from monuments and papyri, and if that Manetho can be shown to have discounted the years of co-regency, then the main lines and limits of Egyptian chronology will be fixed.

The minimum dates which Mr. Torr gives us are perhaps useful reminders of the imperfect state of our knowledge. It is at any rate interesting to see how far back a rather strict inter-

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pretation of the evidence will take us. But a more generous allowance would give a fairer view of the probable chronology; and we are bound to presume that the probable chronology is, after all, Mr. Torr's aim. A great deal must necessarily be taken on trust in the matter, and it is not easy to know exactly where to draw the line beyond which nothing may be so taken. Since there is seldom any clear evidence as to the dates and duration of co-regencies, the exclusion from our calculations of all dates which cannot be absolutely proven would bring the XVIIIth dynasty down not to about 1270 B. C., but to about 850 B. C., which is absurd. In order to follow his rule, Mr. Torr has practically obliterated from his reckoning the numerically endless reigns between the XIIth and XVIIIth dynasties. The period which these reigns covered it would be impossible to estimate, and no one dreams of giving them an average allowance of twelve years; yet one feels that to allow anything less than 500 years for the lot is shabby: Mr. Torr grants them 60. As 150 kings for this period are already known they must have been pretty thick on the ground when sharing among them those threescore years without the ten.

The chapter on the connection of Egypt with Greece errs also on the side of stinginess and unbelief, and the doubt thrown on the XVIIIth dynasty age of the Tell el Amarna finds cannot appeal to any Egyptian archæologist who has visited that site, the relics and ruins of which are all indubitably of the period of Akhenaten. To call the glass from this site "Phœnician" is a mistake: at any rate, Mr. Torr ought to allow that the objects in question were made in Egypt and at Tel el Amarna, for there were the factories on the spot and furnished with everything needful for the production of this splendid ware, none of which has ever yet been found on a Phœnician site.

But it is no bad thing for the eager student that some one should occasionally put the drag on his progress: it is steadying. Moreover, a discussion, such as this raised by Mr. Torr, certainly brings the whole subject to the notice of a larger public: the only thing to be deprecated would be the loss of temper on either side, for that would mean loss of power.

F. Ll. Griffith.

Contents of the Journal of the *Buddhist Text and Anthropological Society*, Vol. V., Part 3: "On the Translation of the Soul from One Body to Another," by Sarat Chandra Das; "The

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Proposed Archæological Survey of India," by Sarat Chandra Das; "Buddhism and Ayurveda," by Kaviraja Durga Narayana Sen Kavibhusana; "The Story of Praitiharyya," by Prof. Bhusana Candra Das, M.A.; "The Madhyamika Aphorisms," by Prof. Satica Candra Vidyabhusana, M.A.; "Life of Chaitanya."

The Book of the Master, by W. Marshall Adams, formerly Fellow of Oriel College, Oxford, is announced by G. P. Putnam's Sons. Mr. Adams, who was formerly a Roman Catholic, is one of the best authorities on pre-Christian Egyptian matters in England. At present he is engaged in cataloguing the papyri of the British Museum. He is adviser to the Egyptian Government on the literature of the Nile country. *The Book of the Master* is a learned yet practical and concise study of the ancient *Book of the Dead*.

Contents of the *Proceedings of the Society of Biblical Archæology*, Vol. XX., Parts 3 and 4: Observations on the Negada Period, Prof. Dr. A. Wiedemann; Notes on Jour le Jour (*suite*), Prof. G. Maspero; A Bronze Uræus of Unusual form, Walter L. Nash; Note on the Coptic Spell, F. Legge; Letter from Hammurabi to Sinidina, King of Larsa, Joseph Offord; Note on Biblical Chronology, Admiral J. H. Selwyn; A Hymn of Nebuchadnezzar, S. A. Strong; Notes d'Assyriologie, Alfred Boissier.

THE PREPARATION FOR CHRISTIANITY IN THE ANCIENT WORLD. A STUDY OF THE HISTORY OF MORAL DEVELOPMENT, BY R. M. WENLEY, SC.D., PH.D.

Dr. Wenley is Professor of Philosophy in the University of Michigan, and the author of "Socrates and Christ. A Study of the Philosophy of Religion," "Contemporary Theology and Theism," and other works showing keen logic and a clear, concise and epigrammatic style. In the work before us Professor Wenley begins with the Periclean age of Greece, when man first arrived at some consciousness of his own worth, and then considers Greek self-criticism, and salvation by wisdom, showing that while seeking to free men from the ills of the age, they but liberated them from one evil to place them under the dominion of another. From Hellenic to Jewish civilization, Professor Wenley brings us from strange to familiar ground, and he shows us that the mission of the Jews was to contribute to humanity

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an adequate conception of God; and a vivid perception of the conditions under which alone pure religion can exist. This leads to the concluding chapters on the mightiest of historical occurrences—the advent of the Saviour. This little book is very ably and eloquently written.

(New York and Chicago: Fleming H. Revell Co., 12mo, 197 pages. Price, 75 cents.)

THE PSALMS AND LAMENTATIONS. EDITED, WITH AN INTRODUCTION AND NOTES, BY RICHARD G. MOULTON, M.A.

These new volumes of the "Modern Reader's Bible" are a surprise and a delight. Although the Psalms have been long recognized as the perfection of lyric poetry, yet the perusal of these volumes leads the reader to think that he has come upon some new spiritual and intellectual treasures. As Professor Moulton shows, one of the chief interests of Hebrew among the world's great literatures is the uniqueness of its verse system, founded less on verbal rhythm than on parallelism of whole expressions. This parallelism is a rhythmic movement of the thought, and Professor Moulton has exemplified its variations in the "Wisdom," "Traditional," and the "Idyllic" poetry, and in these two volumes of the Psalms he has, by theory and practical arrangement, shown the perpetual harmony between thought and external form,

(New York: The Macmillan Company, 66 Fifth Avenue, 18mo, 216, 247 pages. Price, 50 cents each volume.)

CREATION RECORDS DISCOVERED IN EGYPT. (STUDIES IN THE BOOK OF THE DEAD.) BY GEORGE ST. CLAIR, MEMBER OF THE SOCIETY OF BIBLICAL ARCHÆOLOGY, MEMBER OF THE ANTHROPOLOGICAL INSTITUTE, AND TEN YEARS' LECTURER FOR THE PALESTINE EXPLORATION FUND. AUTHOR OF "BURIED CITIES AND BIBLE COUNTRIES."

We have received from the author proof-sheets of his new work on the intricate subject of Egyptian mythology. The tendency to create myths in the early periods of a people's existence, for the purpose of presenting their religious beliefs, is found in every ancient nation. The oldest theology of all nations is in the form of myths, and they constitute the fundamental ideas belonging to the moral and religious nature of man, as they have been embodied by the imaginative faculty. The myths of every ancient people illustrate the similarity in the workings of the untrained intelligence; but to them they were

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not myths, but they believed in the literal truth of their similes and personifications, for there never was a nation which from the very beginning stood at a high level of mental culture, and this unknown beginning was the favorite play-ground of the myth-spirits. The myth-producing faculty exercised itself with exuberance only under the polytheistic form of religion, and in no mythology—Greek, Norse, Germanic or Hindoo—is there so much difficulty at getting at the truth as in the mythology of ancient Egypt, for the Egyptian religion reached its abstract or metaphysical stage only after the records of its origin were lost.

The Egyptians never at any time attempted to systematize their conceptions of their innumerable divinities into a homogeneous religion, and whenever an attempt has been made to formulate the Egyptian religion into a consistent system it has resulted in a failure. The more material is made accessible and the more thoroughly it is studied, the more obscure do all questions relating not only to the religion and mythology, but also to the government, writing and racial descent become.

The scientific study of mythology has of late years made great progress, especially in Germany, where the rational interpretation of myths has been studied according to the peculiar laws traceable in their own genius and growth. Heyne, Buttmann, Voss, Creuzer, Müller, Welcker, Gerhard and Preller have done pioneer work in this direction, and in Egyptian mythology excellent work has been done by Brugsch, Meyer and Wiedemann in Germany, de Rougé and Pierret in Prance, and Renouf in England.

In the work before us Mr. St. Clair has taken the inductive method, and after fifteen years of systematic study he has arrived at his conclusions in a logical manner. Says Mr. St. Clair, "This is a work which has not hitherto been done, and has hardly been supposed to be possible, If I am right the study of Mythology will henceforth be no uncertain inquiry, with more or less plausible guesses about fragmentary myths, but will proceed upon sure principles of interpretation."

Mr. St. Clair works upon the theory that the myths of Egypt were founded upon an astro-religious system, and that they tell a true story of astronomical progress, calendar correction, and theological changes, before the time of our written histories. He considers that the key to the Egyptian myths is to be sought in the history of the Egyptian calendar. The constellations

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and their constancy commanded the admiration of men; and the endeavor to make the calendar accord with the divine order was the chief of human duties. The myths were really allegories told by priests, and the priests were astronomers and guardians of the calendar and its feasts. Mr. St. Clair then proceeds to describe the Egyptian calendars, symbols, temples and their orientation, Ra, the sun-god, and the various other Egyptian gods, and their relation to the solar system, and he marshals a vast array of facts in support of his opinions. The stories existing in ancient Egypt relating to the creation, origin of mankind, deluge, Tower of Babel, etc., are explained by the author, but he writes on the supposition of the derivation from one source of the various legends, and the hope that investigation will show which version is nearest the original.

Mr. St. Clair considers that the basis of the Egyptian religion was astronomy and the calendar; the divine order in the heavens suggesting the rule for the life of man. The astronomers being priests, the religion of mankind was lifted to a higher platform than that of mere animism. The central idea of theology in the *Book of the Dead* is that of *Regularity*, whether in permanence or change. Those things alone are divine which abide unceasingly, or which recur in accordance with undeviating *rule*. The purpose of the chapters was to give might to the departed, and to enable him to make his way safely through the world beyond the grave, and enjoy the privileges of the new life. Mr. St. Clair says that the chief features of the Egyptian religion remained unchanged from the earliest period down to the time when the Egyptians embraced Christianity. The doctrine of eternal life and the resurrection of the glorified or transformed body, based on the ancient story of the resurrection of Osiris, was the same at all periods. The life which the deceased leads is not a stationary life in the Underworld; but is said to be generally that of him "who entereth into the west of the sky and cometh forth from the east thereof." The *Book of the Dead*, according to the title of its first chapter, contains "words which bring about Resurrection and Glory."

Mr. St. Clair marshals a large array of authorities, and he has undertaken to make the first effort at systematic reconstruction of what has seemed to most writers a collection of allegories or myths which it was impossible to understand.

(London: David Nutt, 270 Strand, 12mo, 492 pages. Price, 10*s* 6*d*.)

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THE OXYRHYNCHUS PAPYRI.

THE first volume of the Oxyrhynchus Papyri ought to be ready for distribution to subscribers to the Graeco-Roman Branch in the course of the present month. As a matter of fact, the final proofs of the text were passed for press before the end of May; but the process of printing the plates is necessarily slow, as each one of them has to be worked off by hand, in an edition of one thousand copies. The volume will consist, as promised, of about 300 pages of letter-press, of crown quarto size, together with eight collotype facsimiles. These illustrations have been chosen partly because of the importance of their subjects, and partly for palæographical reasons. Among them we may mention: The first page of the Gospel of St. Matthew, written early in the third century, which is fairly well-preserved and legible; five stanzas of Sappho, and a fragment of hexameters in a dialect that proves them to be probably by Alcman, a poet of whom extremely little has survived; two full columns of Thucydides, already published in the Archæological Report of last year; portions of Homer, Plato and Demosthenes; and some Latin fragments, including a complete private letter addressed to a *tribunus militum*, which is written in a very curious second-century hand.

The papyri printed in full number 158, thus classified by their discoverers and editors, Messrs. B. P. Grenfell and A. S. Hunt: (1) Theological; (2) new classical fragments; (3) fragments of extant classical authors; (4) Latin; (5) documents of the first four centuries, or the Roman period; and (6) documents of the sixth and seventh centuries, or the Byzantine period. In addi-

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tion, about fifty more documents are briefly described, as not worth printing at length. The volume is completed with no less than eleven indices, dealing with such subjects as emperors, dates, officials, weights and measures, coins, symbols, personal and geographical names. In their preface the editors state that they have not yet been able to unpack more than one-fifth of the whole collection; but they have reason for believing that the literary texts now published are a fair sample of what may be expected in future volumes, and that some exciting surprises are still in store for us.

The literary texts must be left to speak for themselves. We dare not venture to anticipate the authorized appearance of the lines of Sappho, which have been happily turned into English verse; and in other cases the value of the new readings could hardly be shown without the use of Greek type. But we may say something now about the non-literary documents, which, after all, form the great bulk of the collection. We confess that we have been surprised, not only by the variety of the contents, but also by their extraordinary human interest. Here we have revealed to us the entire life, official and domestic, of a provincial town during six centuries of Roman rule. Perhaps the first thing that strikes one is the advanced state of civilization. Fiscal and commercial transactions are recorded with minute accuracy. The management of landed property and its devolution after death are carefully provided for. There is no allusion to civil disturbance, and hardly any even to petty crime. Order and justice seem to have prevailed during all this long period, as they do in British India at the present day. Another notable feature is the comparative absence of references to Christianity. Quite apart from the discovery of the "Logia," we know that Oxyrhynchus was one of the earliest centres of Christianity in Egypt. A bishop of Oxyrhynchus signed the Selececian Creed of 359, and others preceded him in the see. Ruffinus, writing probably at the end of the fourth century, tells us that the place then had a population of 10,000 monks and 40,000 virgins, and adds: "There is not a pagan or a heretic to be found there." Certainly this is not the impression left after reading the contemporary evidence. In a list of the streets of the town recorded in the year 295, we do indeed find mention of some buildings called "ekklesia;" but it is more than doubtful whether this word ought to be translated "church." It is only when we arrive at the Byzantine period that we realize that the popula-

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tion is in truth Christian. Even here it is a shock to find a contract for the maintenance of a racing stable beginning with a religious formula. Among the official documents are reports of legal proceedings, one of which oddly recalls the judgment of Solomon; petitions to civil functionaries for the redress of grievances; orders of arrest addressed to village policemen; military accounts, with the receipts attached; registrations of sales, leases and wills. The private documents include a repudiation of a betrothal, a deed of suretyship, a contract with a horse-trainer, a letter of condolence, an invitation to dinner, a list of property in pawn, a monthly butcher's bill, a table of weights and measures, and a schoolboy's exercise.

All these documents are fairly complete, and can be readily understood from the translations which the editors have been careful to append to each. Occasional words and phrases still remain obscure; for, of course, it is impossible at the first attempt to determine with certainty the entire meaning of a new department of literature. We are astonished rather at what the editors have been able to accomplish in such a brief space of time, for scarcely a year has passed since the collection was brought to England. There it must remain for some time longer, until the whole has been properly examined. Not before then will the Committee of the Egypt Exploration Fund be able to set apart the portion that belongs to America in return for American subscriptions. Meanwhile they confidently appeal for further funds in order that they may send Messrs. Grenfell and Hunt (perhaps with an American coadjutor) on another papyrus-hunt in Egypt next winter. JAS. S. COTTON.

PREFACE TO "A COLLECTION OF HIEROGLYPHS," A CONTRIBUTION TO THE HISTORY OF WRITING.

THE publication of detailed hieroglyphs, etc., in *Beni Hasan III.* seems to have met a want, to judge by the welcome with which it has been received in the scientific press. The criticisms of Maspero (*Rev. Crit.* xliii, pp. 201 *et seq*) and Borchardt (*A. Z.* 1897, pp. 103 *et seq.*) have at once displayed how little is positively known with regard to the origin of individual signs, and furnished new material and ideas for the study of them. Piehl (*Sphinx* II, pp. 33 *et seq.*) has also contributed some suggestions, and M. Loret, in a private letter, has communicated a number of interesting observations on those representing natural objects. At the last moment also appears

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a long and friendly notice by M. Foucart in the *Rev. Arch.* (Ser. III, 1898, Vol. xxii, pp. 20 *et seq.*)

The following work is in continuation of the task begun in *Beni Hasan III.*: that of ascertaining and illustrating the history and origin of the hieroglyphic characters. Much special study has meanwhile been devoted to the subject, and it is hoped that the present memoir, besides being more elaborate, will show a marked advance in the explanation of the signs upon the somewhat hasty descriptions in the preceding volume.

The greater number of the colored facsimiles given herewith are from hieroglyphs of the XIIth dynasty, copied by Mr. H. Carter (a few by Mr. Blackden) in the tomb of Tehutihetep at El Bersheh. This tomb has been already published—in outline only—in *El Bersheh I.* There is also a considerable collection of XVIIIth dynasty signs from the temple of Deir-el-Bahari, beautifully copied by Miss R. F. E. Paget. The relief-sculpture and coloring of the inscriptions at Deir-el-Bahari are well known to be exceedingly fine. The signs selected are from parts of the temple already published by M. Naville, and the originals are in very good preservation. Lastly, Miss A. Pirie has most kindly presented to the Archæological Survey, for use in the present volume, her facsimile drawings of a number of hieroglyphs from the tomb of Paheri at El Kab. The tomb of Paheri was published in the XIth Memoir of the Egypt Exploration Fund by Mr. J. J. Tylor and myself, as well as separately by Mr. Tylor in an *édition de luxe*. It is of the same age as the temple of Deir-el-Bahari.

In order to extend the inquiry over a wider field and so obtain more solid results, the text has not been confined to the new collection of hieroglyphs, but includes most of those published in *Beni Hasan III.* and in the colored plates of *Beni Hasan I.*

It will be observed that a special font of alphabetic hieroglyphs has been made for this volume. This has been done in order to obviate some of the standing difficulties in transliteration, a matter discussed below in the Preliminary Note.

Neat and clear though they be, the fonts of general hieroglyphic type now in use are very unsatisfactory. They were modelled on late forms and often without understanding of the objects and actions which the signs were meant to represent. A few of the most misleading have here been corrected, but materials are not yet available for a thorough revision.

In parting from the pleasant task which has long occupied

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him, the author would crave indulgence for the many imperfections of his work. After much close application to it the time spent in definite research has often appeared almost wasted when its results were compared with those afterwards obtained casually while pursuing other branches of Egyptology. Scarcely an hour now spent in looking over inscriptions fails to reveal new and often decisive evidence touching upon one or another of the innumerable points of discussion raised in the following pages.

It is useless at present to hope to achieve anything like finality in the study. The whole field needs investigation and many thousands of good facsimiles are required to put the subject of the origin of the hieroglyphs on a firm basis.

F. Ll. Griffith.

THE NAMES OF JERUSALEM.

THE following paper, read to the Oriental Society, is offered for the criticism of the readers of Biblia :—

I.—JERUSALEM.

An examination of treatises on the geography of the Bible will show that, while there is no doubt as to the location of the chief city of Palestine, its various names have given rise to general controversy which has settled nothing, so that the usual remark is that "great uncertainty attaches to these names," as Sir George Grove, one of the founders of the Palestine Exploration Fund, says in Smith's Dictionary of the Bible. In only one point is there agreement among existing treatises, and that is the belief that "Jebus" was the oldest name of the city, and that "Jerusalem" was its successor. Barclay, in his "City of the Great King," speaks of the name as used "proleptically" (page 44), and I know of no writer, except Professor Sayce in his recent volume on "Patriarchal Palestine"—to be referred to later—who takes any other view than that every appearance of the name Jerusalem in the Bible before the account of the capture of the city by David (2 Samuel 5th chapter) is by prolepsis.

In consequence of this understanding that "Jerusalem" is a Hebrew name, the successor of the name "Jebus," we have many theories of its derivation, as a compound of "Jebus" and "Salem," a combination of "Salem" with words signifying "fear," or "inheritance," or "foundation," or a compound of "Jebus" and "Solomon." All these efforts to analyze the

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word rest on a mistaken idea, as is now evident from the discovery and partial decipherment of the Tell-el-Amarna tablets. We may not accept as final the translations given by Conder nor the inferences of Professor Sayce, whose feelings lead him to reason very rapidly, but no one hesitates to believe that the name *Urusalim*, which appears in the tablets several times, means the capital city of Palestine. It occurs on the tablets in Berlin, Nos. 103, 106 and 199. At the Oriental Congress of 1891 Professor Max Müller indorsed the interpretation of this name as meaning "city of peace" (Quarterly Statement Palestine Exploration Fund, 1891, page 264). Professor Sayce had already pointed out that the pre-Semitic *eri* of Chaldæa in the pronunciation of the Semites became *uru*, and referred to a Canaanite tablet found at Nineveh for his authority, and this has not been questioned to my knowledge. (See statement in Patriarchal Palestine, page 73.)

As to the name of Melchizedek, or its equivalent, appearing on the tablets one may feel a doubt, but it does appear that the letters from Urusalim were appeals for aid against a threatening foe, from which an inference that the city was about to change owners may easily be made, and perhaps from those who were associated with Melchizedek it was about to pass to those who are called the Jebusites. (Sayce, pages 51, 71, 77, 79, 174, 236.)

Professor Sayce makes the interesting suggestion that Salim means the name of the god of peace (page 75), but it is enough for the present purpose to have the general conclusion that "city of peace" is the meaning. In this connection he says that on the records of Egypt the name is simply "Salem" That is the name which appears in Genesis 14: 8, and we cannot doubt now that it means Jerusalem. It is true that a Salim is mentioned in John 3: 23 as further north, but that is not a geographically decisive passage, and in any case the existence of a village by that name near Shechem would no more disturb the proposed identification of Urusalim with the Salem of Genesis 14th than the fact of the existence of a Bethelem in Zebulon prevents us from identifying the Bethlehem of Micah 5: 2 with the Bethlehem in Judah. There is also mention of a Shalem as "a city of Shechem" in Genesis 33: 18, but this the Revisers have interpreted by the phrase "in peace;" yet it may be the Salim of John 3: 23. Again, Saul passed through the "land of Shalim" (1 Samuel 9: 4), an obscure district as yet, but not improbably

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the district of Jerusalem. By means of Psalm 76: 2 we are led to regard Salem and Jerusalem as one, for we there read, "In Judah is God known: His name is great in Israel. In Salem also is His tabernacle and His dwelling place in Zion."

Having seen the antiquity of the name *Urusalim*, "city of peace," we are prepared to note that the Hebrews adopted it with some modifications, that the Greeks modified it again, and then the Romans, and so on and on, as is always done with proper names. To the Hebrews the name was *Yerushalaim*, or *Yerushalayim*. The Chaldee is *Yerushalem*. It will be noticed that the Hebrew has the form of a dual, and under the old idea that the Hebrews invented the name controversy has arisen over this, but it is not a vital point, since we may think of the city as having a higher and lower part, if we choose, especially after its enlargement by David and Solomon. Salem in Genesis 14: 18 and Psalm 76: 2 may have been lengthened from a singular to a plural form, as we have Ramath and Ramathaim, Adora and Adoraim, Beer and Beeroth, Dothan and Dothaim, Kirjath and Kiriathaim, and others. In the Greek we find *Hierousalem* in the Septuagint, and *Hierosoluma*, in several places in the New Testament, the latter having the form of a plural This to Josephus signified "the holy Solyma" (Wars 6: 10), and to Eupolemus "the holy place of Solomon" (Eusebius in "Evangelical Preparation," 9: 34). Various mystical interpretations of the name followed these analyses, but they are now seen to be imaginary. It is more important to notice that the Arabian geographer Idrisi made the name "Aurushlim," which looks like a direct descent from the old *Urusalim*, but I cannot do more than give a reference to Jaubert's translation, 1: 345.

So much for the earliest and most enduring name.

II.—JEBUS.

This name is found, so far as I can learn, only in the Bible. The Jebusite is mentioned in Genesis 10: 16 as a son of Canaan. The Hebrew has *Yebousi*, generally rendered Jebusite, and in two instances Jebusi (Joshua 18: 16, 28), by the King James version, always "Jebusite" by the Revisers. The Jebusites are spoken of in Genesis 15: 21, when Palestine is described by its inhabitants, among which they are always placed last as if having a smaller number and district than the others.

The name Jebus must not be interpreted as if fully Hebrew, but it certainly reminds us of the Hebrew root, *bus*, to "tread

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down" as a threshing floor, and so a "dry rock," as Stanley says (Sinai and Palestine, page 244), taking the interpretation of Gesenius and Fürst and Ewald (Geshichte III: 155).

This suggests to us that the name "Jebus" represents the most marked feature of the place. No man named Jebus is ever mentioned. Only the place and the inhabitants are mentioned. May we not conclude that they were simply the people of Canaanite origin who occupied Jerusalem, which they named in their own language "Jebus," abandoning the old name which was of another religion than theirs?

The Hebrews knew the place to be Jerusalem, but they used the name which had become attached to it. They spoke of "Jebus which is Jerusalem" (Joshua 18: 28), of "the Jebusites the inhabitants of Jerusalem" (Joshua 15: 63), and in Judges 19: 10, it is said that the Bethlehemite came over against "Jebus which is Jerusalem," but would not lodge there because it was "the city of a stranger that is not of the children of Israel." In the two accounts of the capture of the city of David it is named in one (2 Samuel 5: 6) "Jerusalem," and in the other (1 Chronicles 11: 4) "Jerusalem which is Jebus." After the capture we hear of the Jebusite king or sheik Araunah (2 Samuel 24: 18) having outside of the city on Moriah his threshing floor, which became the site of the temple, and we also learn that Solomon made the Jebusites bondservants (1 Kings 9: 20), and they are mentioned as late as Ezra (9: 1) among the idolaters of Palestine, and we find an obscure reference to them in Zechariah 9: 9.

We seem to be authorized to infer that "Jebus" was not the archaic name of the city, but that it temporarily—that is, for some centuries before David—took the name through the destruction of its ancient sacred prestige and its occupation by certain Canaanites who renamed it "Jebus," the "hard, dry place."

III.—ZION.

The fact that the name "Jebus" disappears and the name "Zion" appears at the time of David's conquest seems not to have suggested to others the probability that they are two names of the same most marked feature of the same place, and that David changed the name without changing the idea. The Hebrews were in the way of changing names, which custom is especially mentioned in Numbers 32; 38, and so we have Luz becoming Bethel, Laish becoming Dan, Ephrath becoming

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Bethlehem, Kerjath-Arba becoming Hebron, and thus Jebus becoming—not Jerusalem, for that is the older name—but Zion. This fact seems to have been missed by the geographers in their efforts to avoid the old, unprofitable controversies. One finds nothing in George Adam Smith or Henderson, and in the excellent treatise of Professor Karl Rückert of Freiburg, *Die Lage des Berges Sion*, we have only an account of how that name was applied to portions of the city. He rightly shows that Zion was first the highest rock, and then in the poetry and prophecy became a name of the whole city, but he does not account for the name "Zion." We know that the ark was brought up "out of the city of David, which is Zion," to the temple (1 Kings 8: 1), and thus we see that, so far, the name remained as purely the successor of "Jebus" and not as a name of either the temple mount in particular or the whole city.

The name "Zion" is clearly from the root *tsayon* "to be sunny or dry," and is the natural successor of the Canaanite name. While the citadel was held by Canaanites it was "Jebus," when it was transferred to the Hebrews it became "Zion." Both are secondary names employed in full understanding that the city was the *Urusalim* of an earlier time, and this name was kept more or less in use. The "City of Peace" was for a time called Jebus and then for a time Zion. The city was also known later as—

IV.—ARIEL,

perhaps meaning the "lion" or "altar of God" (Isaiah 29: 1, 2, 7), but this name must have taken but slight hold.

Hadrian, seeking to efface the name and memory of the old city, called it—

V.—AELIA CAPITOLINA,

and we find this name in Eusebius and Jerome, but it did not endure.

The modern Arabic names perpetuate the New Testament town "the Holy City," and are—

VI.—EL-KHUDS ESH SHERIFF,

"The holy and venerable," or—

VII.—BEIT EL-MAKDIS,

"The holy house."

We are indebted to the Tell-el-Amarna discovery for a great simplification of this hitherto unsolved problem, and it seems to me that, while we may expect further light from similar sources,

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especially upon the dynasty of which the Melchizedek of Genesis 14th was the last, and upon all the circumstances of his day, yet that we know enough already to say that the *Urusalim* of the tablets and the Salem of the Scriptures and the Egyptian records give us the earliest name of the city so far as ascertained and that it was not a name first given by the Israelites, that the name "Jebus" came afterward and was followed by "Zion," both designating the citadel, and that other names followed as the city changed hands, but that the name which we know as "Jerusalem" most thoroughly belongs to the place and is the most significant of all.

THEODORE F. WRIGHT,
Hon. Secretary for United States.

BABYLONIAN EXPEDITIONS.

PROFESSOR Hilprecht writes to the *Sunday School Times* that there are at present three distinct Babylonian Expeditions in the course of formation. The American Expedition, under the auspices of the University of Pennsylvania, which has had such a signal success during its last campaign, is expected to resume its work of excavating the lowest strata of the temple of Bel at Nippur in the fall. Professor Hilprecht has started for Constantinople to make the necessary arrangements with the Sultan and the Ottoman Government, already so favorably disposed towards the Philadelphia expedition. Volume IX of the great subscription work of this expedition has been issued. It was prepared by Professor Hilprecht and his pupil, A. T. Clay, and contains "Business Documents of Murashu Sons of Nippur, dated in the reign of Artaxerxes I. (464–424 B. C.)" One hundred and twenty cuneiform tablets, from the business archives of the wealthy firm of Murashu Sons are given on seventy-two autograph plates, accompanied by twenty half-tone plates illustrating the form and size of these tablets, the numerous seal impressions upon them, and Babylonian art and burial customs. An introduction from the pen of Professor Hilprecht discusses the palæography and proper names of the inscriptions, and offers a transliteration and translation of representative tablets, with their philological interpretation. As these cuneiform texts form the first large collection of inscriptions from the time of Ezra and Nehemiah, they are of especial importance to students of the Bible, particularly as they make us acquainted with the life and local administration in the richest province of the Persian empire, furnish a large number of Jewish proper

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names known from the Old Testament, and prove that "the river Kebar, in the land of the Chaldeans," by which Ezekiel saw his vision of the cherubim (compare Ezek. 1 : 1, 3; 3 : 15; 10 : 15), was a large canal not far from Nippur. The fact that the editor of the work brings forth new evidence for the correctness of the Jewish tradition that identifies Nippur with "Calneh in the land of Shinar," one of the large cities in the kingdom of Nimrod (Gen. 10 : 10), will attract the attention of biblical scholars, even more than before, to the progress of this great American expedition.

The German Exploring Expedition, under Professor Eduard Sachan, director of the Seminary for Oriental Languages in the University of Berlin, and R. Koldency (distinguished as an architect in connection with several German Oriental expeditions, notably that of 1886 and 1887, excavating at the Babylonian ruins of Surghul and El Hibba), has finished its work of examining Babylonian and Assyrian ruins desirable for excavations. The return of the two scholars to Berlin is looked for shortly. Their report is expected to arouse enthusiasm enough to send a large German expedition to Southern Babylonia in the near future.

News comes from Bagdad that the French Consul-General de Sarzec, who successfully explored large portions of the ruins of the early Sumerian city of Lagash, represented by the ruins of Tello, has resumed work at the same place. According to a Turkish newspaper of Constantinople his new excavations have been rewarded by the discovery of "a bronze statue with a tablet bearing an inscription."

EARLY MANUSCRIPTS OF THE BIBLE.

THERE has recently been published a valuable work by W. A. Copinger, LL.D., F.S.A., etc., entitled, "The Bible and its Transmission. Being an Historical and Bibliographical View of the Hebrew and Greek Texts, and the Greek, Latin and Other Versions of the Bible (both Manuscript and Printed) Prior to the Reformation." Mr. Copinger alludes to some of the materials used by ancient scribes, and, after mentioning the statement of Pliny that the oldest writings were upon leaves of the palm tree and later upon the inner bark of trees, he repeats the conjecture of Simon and Dr. Adam Clarke that the earlier parts of the Scripture were written in this manner; but he notes the hypothesis of Dr. Kennicott that the first manuscripts were

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upon skins, and he finally assumes, on the most plausible theory, that the ancient autograph of the Pentateuch was written on linen. This material, as we know from its remarkable preservation in the tombs of the Egyptian kings, is of extraordinary durability. No linen manuscripts survive, however. Something like two thousand copies of the Old Testament in Hebrew manuscripts have been found in various quarters of the globe, but, says Mr. Copinger, "we have not a single copy known certainly to be a thousand years old." The disappearance of the ancient Hebrew manuscripts has never been satisfactorially accounted for, Mr. Copinger observes. He offers as the most probable solution the fact that the Jews were so particular in regard to the accuracy of the text that all defective copies of the Scriptures were, little by little, destroyed. He also recalls the practice of the Jews of destroying, from motives of reverence, all old and worn-out copies, describing the place called the "Gheniza" in the synagogue, where all such copies were deposited in order that they might be reverently disposed of, and not fall into profane hands. Speaking of the parchment rolls in which the Hebrew manuscripts are preserved, Mr. Copinger gives an interesting account of the manner of their production. He says:—

"Minute directions are given as to the writing of these synagogue rolls. They were to be written with pure ink only, and on parchment prepared from the hide of a clean animal for this express purpose by an Israelite, and fastened together with strings made of the sinews of clean animals; every skin must contain a certain number of columns of prescribed length and breadth, each containing a given number of lines and words; no words might be written by heart or with points, nor unless they were first orally pronounced by the copyist; the name of God was to be written only with the utmost reverence, and previous to writing it the scribe had to wash his pen. The want of a single letter, or the redundance of a single letter, according to some authors, vitiated the entire codex; while others assert that it was permissible to correct three such errors in any one sheet; if more were found, the copy had to be condemned as profane, or unfit for religious purposes. When a copy had been completed it had to be examined or corrected within thirty days after the writing had been finished, in order to determine whether it was to be approved or rejected. It does not appear exactly from these directions what corrections could well be

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made on the reading over, if the view of some authors be correct that a single wrong letter vitiated the manuscript."

The earliest manuscript of the Greek text of the New Testament that is preserved to us is that known as the Codex Sinaiticus, written in the fourth century, and now lying in the Imperial Library at St. Petersburg. This manuscript was manufactured from the skins of antelopes, a whole skin having been required for every two leaves. Mr. Copinger notes that parchment of various tints was used for these ancient texts, and that the ink was also colored to produce certain decorative effects—a great change from the austere Hebrew practice. St. Chrysostom tells of Biblical manuscripts in which letters of silver and gold were employed. Less care was taken, also, in these manuscripts to secure absolute purity in the parchment. It was customary to erase the letters from ancient manuscripts and set forth the New Testament on the cleaned surface, the result being that modern scholarship has rescued from these palimpsests numbers of classical treasures which had been previously lost to our knowledge.

Dr. Copinger's work is a folio of 340 pages, and is illustrated with twenty-eight facsimiles.

EXPLORATION AND BIBLICAL CRITICISM.

DURING the last fifty years the excavations in Assyria, Babylonia, Egypt and Palestine, and the explorations in Arabia have opened up an entirely new field. The ignorance and confusion which prevailed in the study of the historical portions of the Old Testament before the discovery of the Babylonio-Assyrian inscriptions was lamentable, but not to be avoided. Before this period there did not exist satisfactory lexicographical and historical material on the basis of which either the language or the text of the Old Testament could be scientifically studied. The Hebrew literature itself to which we have access is limited in extent, and yet covers a historical period vast in its extent. We are often at a loss as to the original pronunciation of the Hebrew. The original text of the Hebrew books in many cases is uncertain. All these and many other facts which might be suggested show that for an understanding of the Old Testament we must have help from outside sources.

This help a kind Providence has now placed within our reach. But there must be men who will undertake severe labor in the

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different fields in which the help has been distributed. The materials which excavation and exploration have already provided must be studied and the results applied. Moreover there are hundreds of important sites to be excavated. Some of the most important mounds of Assyria in the north and of Babylonia in the south have never been touched. Others have been excavated only in part. In Palestine very little has been done and in the Hittite country only two or three mounds have been laid bare. It may truly be said that only the smallest portion of the work has yet been finished.

Outside the field of exploration there are many questions to be studied. These are of great interest in themselves, and at the same time of great importance to the study of the Bible. For example: Is the civilization of the Semite people really Semitic or is it foreign? Whence came the many customs and institutions which have long been supposed to be peculiar to the Hebrews but which more recent study has shown to be common to many Semitic nations? What is the exact relationship which exists between the Hebrew accounts of the creation and the deluge and those of the Babylonians? Were the Hebrew borrowed from the Babylonian, or the Babylonian from the Hebrew, or did both go back to an earlier and originally common source? Was the Hammurabi dynasty Arabian? Do the results obtained from a study of Glaser's Arabic inscriptions warrant the view of Sayce and Hommel "that the system of name formation which we find in the South Arabian inscriptions was already in existence at the beginning of the second millennium before Christ, and that the numerous personal names ascribed to patriarchal and Mosaic times were in general use at this period, and could not have been invented in or after the time of the kings—when a totally different system of nomenclature obtained—and thrown back into antiquity retrospectively"? Shall we, with Sayce-Hommel, bring Abraham from Ur in southern Babylonia, or, with Budde-Kittel, from Ur in southern Armenia? Shall we accept the Assyrian system of chronology, and, if so, how shall we harmonize it with the Hebrew? Of what importance are the recently discovered Tel el Amarna tablets for the study of the Old Testament?

There is also much work to be done on the historical inscriptions. Many of the religious texts have never been copied. The psalter of the Babylonians is much more extensive than that of

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the Hebrew. While the Hebrew has 150 Psalms, the cuneiform literature contains thousands. The Babylonian psalter is rich in penitential psalms, and some of these read remarkably like those of the Davidic collection. The astrological tablets and those containing the omens have scarcely been touched, although they occupy an important place in the Babylonian religious literature. The history of the Assyrio-Babylonian religion is still to be written. In the annals of the kings we learn of the court, of the waging of war, of the reception of tribute, of the building of palaces and cities, of the digging of canals and the construction of walls. In the contracts, on the other hand, we come in contact with the people and with the commercial life of the nation. We find the most elaborate system of contracts and receipts, bills of sale, notes, etc. In the letters we meet a different phase of both court and common life. We have the letters of greeting from a subject or a member of the royal family to the king or queen-mother, or from the king to the subject. We have also diplomatic and military reports from generals and governors of provinces; records of the transportation of horses for military purposes, astronomical reports, request for the service of a physician, with a diagnosis of the case; reports from priests, physicians, park commissioners, gardeners—in short, a discussion of all the topics of the day.

These are a few of the more significant lines of scientific Semitic investigation contributing to the knowledge of the Old Testament. The material is increasing every day. Scholars will arise in large numbers to study it and to apply the results of this study in the biblical sphere. The work cannot be done by everybody. Men must be found to devote their lives to the work. Where shall they be found? Will the churches furnish them? Will Christian men come forward to give themselves to the fullest training in the philology, archæology, history, chronology, and literature of the Semitic peoples and thus to fit themselves for the highest contributions to biblical science? Will the churches encourage them to do this? or is it to be left to those who are not in sympathy with evangelical Christianity? Only scholars, and well-trained scholars, can adequately fulfil the requirement. Are we to give our sympathy and help to those who in the spirit of Christian self-sacrifice undertake such tasks? This is a vital question. May it be pondered by leaders among us. [*Biblical Words.*

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ARCHÆOLOGICAL NOTES.

Asia Minor has recently been explored by Mr. W. M. Ramsay, who in his "*Cities and Bishoprics of Phrygia*" (London, 1895), has published one hundred and fifty Christian inscriptions from the southwestern and west central districts of Phrygia. One of his discoveries was the Alexander stela and the Abercius stela on his first and second visits to Phrygia. The Abercius inscription was known to the Byzantine hagiologists, but had been considered generally as a piece of legendary poetry. The biography of Abercius relates that Abercius was Bishop of Hierapolis in Phrygia in the second half of the second century, and that during the reign of Marcus Aurelius and Lucius Verus he visited Rome, and on his return in his seventy-second year caused his epitaph to be engraved upon a slab. But the unsolvable difficulty appeared that among the Bishops of Hierapolis at that time the name of Abercius does not appear. This doubt vanished perfectly in consequence of the discovery of Mr. Ramsay in 1882. He found a stela from the year 3000 of the Phrygian reckoning, 216 of the Christian reckoning. In his second journey he found the original inscription of Abercius built into the walls of a bath. Putting these two stela together and with the help of the manuscript copies the entire inscription is reproduced.

It appears that the stone found in 1882 contained an inscription taken from the first and second parts of the Abercius inscription, with the substitution of Alexander for Abercius, and is hence called the Alexander stela. The entire inscription makes up forty-four lines. In substance it relates that Abercius went to Rome to behold the splendor of the city; that he passed through Syria, visited Nisibis, crossed the Euphrates, and everywhere faith was his guide, and everywhere he fed upon the mystic "Ichthus," and everywhere he received brotherly greeting.

De Rossi esteems this inscription one of the most important, one of the most remarkable monuments which Christian antiquity has given us.

Contents of *Revue d'Assyriologie et d'Archéologie Orientale*, Vol IV., No. 4: The Construction of the King Our-Nina, according to the Notes of M. de Sarzec, by Leon Heuzey; The Form of a Treaty between Sirpourla and Gisban, by F. Ṫ. Dangin—one plate and numerous illustrations.

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Contents of the *Orientalische Litteratur Zeitung*, Vol. I., No. 3: The Rejection of Scientific Results—Conferences; Bezold, Catalogue of the Cuneiform Tablets in the Kouyounjik Collection of the British Museum, by Hugo Winckler; De Morgan, Researches in the Origins of Egypt (II); Pre-historic Ethnography and the Royal Tomb of Negada, by W. Max Müller; Jansen, The Geographical Diffusion of Islamism, with Account of the Various Rites, Sects, and Religious Brotherhoods in the Various Countries of the World, by Martin Hartmann; Hoffman, What do we Understand by Scientific Biblical Research? by F. E. Peiser; Griffith, Wills in Ancient Egypt, by A. Wiedemann.

Contents of *Recueil de Travaux Relatifs á la Philologie et á l'Archéologie Egyptiennes et Assyriennes*, Vol. XX., Nos. 1 and 3: Criticism of a Criticism, by Emile Chassinat; Comments on the Hymn of Triumph of Mereneptah, by W. Max Müller; The Last Lines of the Stele Mentioning the Israelites, by E. Naville; The Building Inscription of Amenophis III. and the Flinders Petrie Stele, by W. Spiegelberg; Notes on Assyrian Epigraphy and Archæology, by V. Scheil; Notes and Remarks, by G. Daressy; Gleanings, by A. Pelleguni; The Temple of Apet at Carnac, by Aug. Baillet; Gleanings from the Land of Egypt, by A. H. Sayce.

It has been supposed that the Buddhist cult has been extinct in Travancore for 800 years at least, and there were no Buddha images to be found in that country. Rev. W. J. Richard, the C. M. S. missionary at Alleppey, writes that he has found, about thirty miles north of Quilon, a sitting figure of Buddha of heroic proportions, carved from granite. The statue is nearly covered by water, it being situated close to the canal.

We have received the second edition of a pamphlet of thirty-six pages, entitled "Egypt, Its Monuments, and Work of the Egypt Exploration Fund," by Gen. Chas. W. Darling, A.M. This pamphlet contains, besides an account of the work of the Fund, three interesting poems on "The Obelisk," "The Vocal Statue of Memnon," and "The Temple of Karnak." These poems were no doubt inspired by the author's visit to Egypt, and are replete with poetic grace and archæological knowledge. General Darling is an enthusiastic worker in the interests of the Egypt Exploration Fund. Copies of this pamphlet can be obtained from the author at Utica, N. Y.

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Contents of *Zeitschrift für Aegyptische Sprache und Alterthumskunde*, Vol. XXXV, No. 2: An Egyptian Grave on the Sinai Peninsula; Remarks on the Coffins of the Middle Empire; The Servants' Statues from the Graves of the Old Empire (with 48 illustrations); The Contents of the Half-Sphere according to a Fragment of Papyrus of the Middle Empire, all by L. Borchardt; A New Satirical Papyrus, by E. Brugsch Bey; Zu, the Ethiopian Hieroglyphic, by A. Erman; Demotica, by J. J. Hess; The Cheta-Chief in Cuneiform Inscriptions, by J. A. Knudtzon; On the Date of the Period in Egypt, called Neolithic, Libyan, and New Race, by J. E. Quibell; The Discovery of Salt of Qurna, by G. Schweinfurth and L. Lewin.

Contents of the *Journal of the Buddhist Text and Anthropological Society*, Vol. V., Part 4: Folk Tales of Korean Children, by E. B. Landis, M.D.; History of the Madhyamika Philosophy of Nagarjuna, by Prof. Satis Chandra Acharyya Vidyabhusana, M.A.; Parentage, Age, and Fatherland of Siddhartha, styled Gautama Buddha, by Dr. R. Sen; Life of Chaitanya (continued).

Volume VI. of the Cuneiform Texts from Babylonian Tablets in the British Museum has recently been issued. Among other texts it contains a list of the names of the years by means of which contracts were dated, a fact that naturally reminds one of the Chinese cycles of years. Of the volumes issued during the past year Vol. III. contains five texts recording the building of previous temples in the Old Babylonian Empire and a number of contracts drawn up in the reigns of Gamil-sin and other kings of Ur. Vol. IV. also is devoted to commercial records from Babylonia, mostly written about 2300 B. C. to 2000 B. C. In Vol. V., among other interesting documents, the editor, Mr. L. W. King, has supplied copies of a number of lists of archaic signs preserved in the Kouyunjik Collections of the Museum, which appear to have been made in a certain order, according to which other lists were grouped, and which consequently will be of special value to cuneiform scholars.

Volume IX. of Prof. Hilprecht's *Cuneiform Texts from Nippur* has been issued from the University of Pennsylvania. It contains 120 commercial documents drawn up in the reign of the Persian king Artaxerxes I., several of which are translated and explained in a short commentary in the introduction to the

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work. There is also a full concordance of proper names of the time of Artaxerxes I., which will considerably facilitate the study of these texts.

This collection makes a quarto volume of 90 pages and has 92 plates.

At a meeting last year of the philosophical division of the Royal Prussian Academy of Sciences, a monograph by L. Borchardt, "On the Age of the Sphinx of Gizeh," was presented. The age is determined, first, by the stripes of coloring which are found—at least on statues—not before the sixth dynasty, and do not become usual until the Middle Empire, and, second, by the ornamentation of the head-dress. The arrangement of the stripes of the head-dress in groups of three occurs only in the twelfth dynasty, perhaps only under Amenemhat III.; the statues of the thirteenth dynasty already have head-dresses with equal stripes. The Sphinx, then, is not earlier than the Middle Empire, *i. e.*, about 2000 B. C. Between the paws stood originally a statue of a god.

The celebrated epic poem known as the "Gelgamish Epic," is the oldest known epic poem in the world, dating certainly before 2500 B. C., and it was then copied from still older legends. It consisted of twelve books, and was arranged upon an astronomical principle, the subject matter of each of the books being made to correspond with one of the signs of the Zodiac. During the early Babylonian monarchy, from 2500 to 1500 B. C., there are constant allusions to these legends, and they no doubt formed a national poem for the Babylonians, similar in some respects to those of Homer among the Greeks.

The first tablet containing the epic has not been found, and the top part of the second is missing. The discovery of the tablets containing this epic created a profound sensation for the reason that it included the Babylonian account of the Creation. When George Smith discovered and translated these tablets he provisionally translated the name of the hero of these legends "Izdubar," and considered him as the Biblical Nimrod. Others have given the name as Gisdubar, but Mr. Pinches found that the name of the Chaldæan hero was pronounced "Gilgamesh," at least by the later Babylonians, and Professor Sayce at once recognized the identity of this name with the Gilgamos of Ælian, and thus arrived at some idea of the date assigned by the ancient historians upon the banks of the Euphrates to the

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hero of their legend; for Sevechoos, who appeared in the work of Berosus as the first king after the Flood, and one of the mythical princes who preceded the Median dynasty.

We would call the attention of the readers of BIBLIA to a recent investigation of this celebrated epic from the pen of Father de Moor, reprinted from articles in the "Muséon" under the title, "*La geste de Gilgamès Confrontée avec la Bible et avec les Documents Historiques Indigènes.*" In this work Father de Moor attempts the reconstruction of the various Babylonian dynasties, the first of which, or Cushite dynasty of Nimrod of Erech, is placed between 3310 and 3085 B. C.

Although scarcely two years have elapsed since the publication of Dr. Delitzsch's "Assyrisches Handwörterbuch," it has been found necessary to write a Supplement to that work, and it has just been published in Leyden in a quarto of 105 pages. The editor is Dr. B. Meissner of Halle, who has made use of such books as *Tallqvist's Maqlus-series*, *Zimmern's Surpus-series*, King's Magic and Sorcery, Craig's Religious Texts, Harper's Letters and Bezold's Catalogue. The author has also used some unpublished syllabaries and other inscriptions in the British Museum, the texts of which he has autographed on thirty-two additional plates. This Supplement will be a useful addition to Delitzsch's or Muss-Arnolt's Dictionaries.

We learn from the *Biblical World* that Professor Petrie has recently completed a successful winter's work at Dendera in Upper Egypt. By the help of his assistants he was enabled to complete an unusual amount of investigation within the short period of three months. Mrs. Petrie wrote down all the survey work and drew all the plans; Mr. Mace cleaned out tombs and worked the men; Mr. Davies did the copying and the Ptolemaic texts; Mr. MacIver measured the many hundred skulls and skeletons. The place is nearly a mile long and one-half mile wide, full of tombs; but they searched every part and opened nearly one-half the area of the ground. The tombs date from the fourth dynasty down through the sixth to the eleventh, one tomb of the eighteenth, and a few of the twenty-fifth to the thirtieth, with much Ptolemaic and Roman material. Under the sixth dynasty Petrie was able to trace a noble family through several generations running into the seventh; a coffin of this

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family bore a religious text containing twelve to fifteen hundred signs.

The architectural results are very good. The brick mastabas are nobly built, with great arches and vaulting that remind one of Roman brickwork, and they constitute a connected series of development of form in the sixth and seventh dynasties. They have furnished a large number of inscribed tomb tablets.

At Hieraconpolis Mr. Quibell has brought to light much of importance from the early kings.

There has recently been discovered in the palace of Tiberius, on the Palatine Hill in Rome, an inscription scratched on the wall, which is causing considerable controversy among the Roman archæologists. The distinguished archæologist, Prof. Orazio Marucchi, the director of the Egyptian Museum of the Vatican, has devoted himself for many years to the study of epigraphy, and now he has brought himself into great prominence owing to his discovery of this inscription, which is over a rude picture scratched on the wall of one of the passages made by Caligula to connect the Palace with the Forum. Prof. Marucchi believes that the picture was drawn by a soldier who took a more or less active part in the Crucifixion on Mount Calvary. At the right and left are crosses, and soldiers mount ladders placed against them. Each person in the great tragedy is duly inscribed with his name, and "Piletus" was undoubtedly intended for Pontius Pilate. The inscription of twelve or fifteen lines begins with the word "Crestus" which is already known as a rough form of the name of Christ. Prof. Marucchi deciphers part of the inscription as follows: "*Crestos, virgis cæsus decretus mori, super palum vivus fixus est,*" which is to say, "Christ, after having been beaten with rods, having been condemned to die, has been attached living to the cross." Prof. Marucchi will soon issue a pamphlet on the subject, with facsimiles of the graffito.

The recently published number of the "Berichte" of the Royal Academy of Leipzig will contain an interesting contribution by Professors Socin and Holzinger to the final restoration of the text of the celebrated Mesa Stone chiefly based on a new collation of that text with the original in the autumn of 1897. The authors show that the time has not yet come to publish a final edition of the inscription and that several of the readings proposed by Dr. Clermont-Ganneau must be eliminated from the text.

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FRANCIS C. FOSTER,
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Office of the Egypt Exploration Fund, 59 Temple Street, Boston.

The Archæological Survey Fund branch needs subscriptions in order to ensure *progressive* work next fall. Already five folio volumes have appeared and prove the value of this department of our Society under the superintendence of Mr. F. Ll. Griffith, who also edits the Archæological Report, that yearly brochure which summarizes the explorations in Egypt for the year and publications upon Egypt. He has made an earnest appeal to

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this office, in order to resume labors in Egypt, saying, "You will now see how much we are in need of money if we are to commence an active program." We should raise $500 before November, and I earnestly appeal for special subscriptions for this branch of our work which must sustain itself.

Mr. George B. Inches has generously contributed $50, which I place at the beginning of the five hundred dollars. I hope others will follow his example; but I remind every reader of BIBLIA that a five-dollar subscription finds its welcome, and that the volume will amply repay that contribution to so good a cause.

WM. C. WINSLOW,
Honorary Secretary U. S. A.

BOOK REVIEWS.

ABRAHAM AND HIS AGE. BY HENRY GEORGE TOMKINS, LATE VICAR OF BRANSCOMBE, ETC., MEMBER OF THE COMMITTEE OF THE PALESTINE AND THE EGYPT EXPLORATION FUNDS, ETC.

One of the best books on the Life of Abraham has been Mr. Tomkins' work, published in 1878, and which has long been out of print. The many remarkable discoveries made in recent years in Bible lands have thrown so much new light upon the life of the patriarch that it has been found necessary to rewrite this book, and we are pleased that Mr. Tomkins has been spared to do it, for his intimate knowledge of modern discoveries, his familarity with original texts, his habit of minute research and his scholarly spirit, make him peculiarly adapted for work of this kind.

There is no more interesting character in early history than that of Abraham, the patriarch honored by Jew, Christian, and Mohammedan as the divinely appointed founder of the true religion. Among Mohammedans he is known as *El-Khulil* "The Friend," *i.e.* of God; and it is thus he is commonly designated. He was the "father of the faithful," the progenitor of the chosen people, the great leader of the national migration. He was the father of many nations. Jew and Gentile claim him as ancestor. By Israelites and Ishmaelites, as well as the countless tribes that fill Arabia from the Red Sea to the Persian Gulf, he is renowned and honored with steady devotion. The fact that to-day there is no more widely spread name, and none held in greater popular reverence, shows how important is the sphere he fills in the world's history.

We would like to know much more than we do about the

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"'Friend of God,'' but all our knowledge of him is to be found in Genesis from chapters eleven to twenty-six. Philo, Josephus, and other Jewish writers, add nothing reliable.

During the sixty years that Abraham lived in Babylonia he must have become well acquainted with Babylonian power, customs and worship. As we learn from the tablets found at Tell el Amarna, the Babylonians at that time were an educated people. Long before the time of Abraham Egypt had reached a high state of civilization. Canaan and Babylonia had their libraries, and their scribes who kept the records on imperishable clay.

Mr. Tomkins has endeavored in giving an account of Abraham to sketch in the background of the historical picture in which he is the central figure; for the devious path of his pilgrimage here on earth led him "from one kingdom to another;" from his cradle-land in Mesopotamia, the mother country of all civilization, to that marvellous land of Egypt, where the light still shines on monuments which were old when Abraham came thither. As Mr. Tomkins says, "his tent-pegs were everywhere struck into ground already rich with the harvest of the past, and broadcast with the seed of all the world's future destiny." The history of the nations and people of the time of Abraham is intensely interesting especially in the light of modern discoveries. It is only in recent years that the land of Abraham's nativity is known by the name of the capital city, and the true site of which has been identified by the recent inscriptions found on the spot. Ur was a walled town many centuries old at the time of Abraham's birth, and was the great port for the commerce of the Persian Gulf, the capital of Chaldea in the time of Ur-ba'u, whom Hilprecht's excavations at Nippur shows to have reigned about 2200 B. C.

Mr. Tomkins devotes three chapters to the fatherland of Abraham, pre-Abrahamic history of Babylon, and the religious, political and social conditions, showing that Abraham grew up a man of rank surrounded by all the conditions and influences of civilized life, and in the centre of the world's interests and rivalries. An interesting chapter is given to Abraham's migration to Kharron, and then five chapters describe the land of Canaan and Abraham's connection with it, as a wealthy sheik surrounded by a large following and immeasurable flocks. Recent discoveries have shown that there was much intercourse between Babylon and Canaan, and extending into Egypt, and

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it is not surprising that Abraham having heard of the fertile lands of Egypt, should consult the comfort and safety of his people, and of his cattle, and should take them to that country.

Mr. Tomkins devotes two chapters to the early and increasing connection between Western Asia and Egypt in their relation to the history of Abraham, and to an account of Egypt as it was in the 12th dynasty, when Abraham and his family were possibly sojourning there. A chapter is devoted to the Hyksos, during whose dominion a large number of Egyptologists place Abraham's sojourn in Egypt. The best evidence so far relating to the Hyksos has come from "the field of Zoan," for it is here that the monumental evidence has been discovered by the explorations of Mariette and the scientific excavations of Petrie. We find that at the end of the 13th dynasty the Delta swarmed with foreigners, and the 14th dynasty was thrust out of all Lower Egypt, and Memphis fell into the hands of the intruders. Mr. Tomkins gives careful attention to the data which at present enable us in some sort to estimate the character of these conquerors, and the effect of this rule in modifying the condition of the country and people. The approximate dates assigned to the beginning of the Hyksos domination by the best authorities, and the date of Abraham's entrance into Canaan according to Bible chronology, make it extremely probable that Abraham was in Egypt during the occupation of that country by the Shepherd kings.

Professor Goldziher, in his work on the "*Mythology Among the Hebrews*," asserts that Abraham, Sarah, Isaac, Jacob, Esau, and the whole group of patriarchal characters of the Bible in general, had no real existence, but are mythical creations belonging to a system of very early development. Mr. Tomkins devotes the last chapter of his book to the vindication of the narratives in Genesis respecting Abraham, and shows that historical research is daily adding fresh confirmation to our trust in the sacred records, and that the life of Abraham is a vital part of that unique, coherent, and divine development which St. Paul calls "the purpose of the ages."

Mr. Tomkins draws largely from the works of Sayce, Hommel and Maspero, and the Babylonian work of Hilprecht and Haynes. The book is illustrated with ten pages of plates containing representations of fifty-one objects.

(London: Eyre & Spottiswoode; New York: E. & J. B. Young & Co.; 12mo., pp. xxii, 262. Price $2.50.)

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THE RECENT DISCOVERY OF ROYAL MUMMIES AT THEBES.

THE discoveries made at Thebes, by M. Loret, successor to M. de Morgan as director-general of antiquities in Egypt, are of the highest importance. It is said that many years ago, when yet a student in the French *Mission Archæologique* at Cairo, he suspected the existence of the tomb of Amenhetep II. in the Valley of the Tombs of the Kings at Thebes, where hitherto, the earliest identified had been that of Amenhetep III. Now, M. Loret has found there, not only the sepulchre of Amenhetep II., grandfather of Amenhetep III., but also that of Thothmes III., father of Amenhetep II., and perhaps the greatest conqueror and builder-king in Egyptian history. The fortunate explorer has communicated a preliminary account of these discoveries to the Egyptian Institute at Cairo. The tomb of Amenhetep II., found on March 8th, is cut in the rocky side of the valley, almost opposite to that of Rameses III. It contained so many royal mummies as almost to complete the tale of monarchs of the great Theban epoch, by filling the gaps in the sequence of kingly dead found in 1881 at Deir-el-Bahri. In the tomb of Amenhetep II. were the bodies of himself, his son Thothmes IV, and his grandson, Amenhetep III., of Akhenaten, Sety II., Siptah, Setnekht (?), Rameses V, and of others too much injured to be as yet identified. Coffin-lids and mummies had been much interchanged in ancient times. Thus the mummy of Amenhetep III. was covered with the lid belonging to the coffin of Sety II., and lay on the coffin of Rameses III.; but the mummy of Rameses III. was found at Deir-el-Bahri.

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The mummy of Amenhetep II. lay in its own coffin, garlanded with flowers. The coffin rested in a splendid sarcophagus of alabaster, partly sunk in the floor of the sepulchral chamber. Without the chamber is a hall, the roof supported by columns and the walls decorated with a long solar text, as though a mighty yellow papyrus had been unrolled upon them.

It is extremely remarkable and against all our expectations that the mummy of the great heretic Akhenten (Khuenaten) should be found associated with the mummies of orthodox kings. One would rather suppose that it would have been burnt by the restorers of Amen-worship when they so ruthlessly eradicated his hersey and erased his name from the monuments. Queen Hatshepsut also fell under the ban of her successors, and her mummy has not been recovered. Nor has that of Merenptah, the supposed "Pharaoh of the Exodus." Were his bones left in the Red Sea? With these two exceptions we now have the complete series of the mummies of all the chief monarchs of the great Theban period of Egyptian history.

The tomb of Amenhetep II. was crowded with statuettes, funerary furniture and mummies, but everything of value had been removed in ancient times; even the gilding of the coffins had been scraped off. But evidences of human sacrifice have remained undisturbed; the body of a bound victim testifes to the truth of the representations on the walls of certain Theban tombs which depict the strangling of such victims in the course of funeral ceremonies.

The tomb of Thothmes III., discovered on February 12th, at a spot about 100 metres beyond that of Amenhetep II., was comparatively empty. His mummy was at Deir-el-Bahri, but two well-preserved mummies remained in one of the chambers of his tomb and may be those of wife and daughter. There was also some little furniture, and fine mythological paintings remain on the walls.

F. Ll. Griffith.

EXCAVATIONS AT DENDERAH.

A LECTURE delivered by Professor Petrie, at University College, London, on May 19th, enables a recent reference in this journal to the results of his work at Denderah to be supplemented. Of these results it may at once be said that, while they have yielded no startling information, they enlarge a correct previous knowledge in so many directions, the total

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addition to science and to the equipment of museums, must be regarded as highly satisfactory. This is particularly the case in respect of sepulchral architecture.

Now that the cemetery of Denderah, the ancient Tentyra or Ant, has been thoroughly worked through, it has yielded up its history in valuable, if scanty and uncertain payments. The graves, with only one important exception (a fine stela of one Abu Suten, of late in the 3rd dynasty), begin with the middle of the 6th dynasty, and this with apparent suddeness. The mastabas of the princess of Ant being among the earliest dated remains. These carry us probably to the 7th dynasty, but unfortunately at this point, exact data fail, and though the graves may belong to intermediate times, nothing allows of fixity till we reach the 11th dynasty, which is announced by the character of the inscriptions and burials, as well as by the cartouche of a Menhuhotep. Then a significant break occurs in the testimony. Not one of the names characteristic of the 12th dynasty appears, and, except for a few occurrences, which may be termed accidental, the cemetery, and consequently the town of Denderah, seems to have been well nigh abandoned for nearly two millenniums. In the period of the later Egyptian dynasties, burials again occur, some being those of persons of a certain rank, whose massive sandstone sarcophagi lay in large subterranean chambers. Two good stelae of this date are found. With the days of the Ptolemies, the importance of Denderah definitely revived. To this the graves witness as well as the temple, a large part of the 11th dynasty cemetery having been reused for the excavation of hundreds of underground vaults, in which mummies were laid by tens and twenties under protection of glaze amulets. To these later periods must be assigned in the main, the cult and preservation of sacred animals, as evidenced by the interments of sacred cows in the corridors of the mastabas and of smaller mummied animals in the catacomb tunnels.

The fortunes of Denderah must of course be mirrored in this history of its cemetery, but we seek in vain the fuller meaning of the prosperities and adversities with which it seems to have met. One important piece of evidence is gained from the appearance here of the same class of tombs from the 4th to the 11th dynasties. The continuity in forms of burial points to the absence of great racial eruptions and changes. This with other contributory data, has led Professor Petrie to withdraw from the provisional theory that his "New Race" represents a

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[redacted] Libyan invasion between the 7th and 11th dynasties, and to see in it the prehistoric population of Egypt.

The stones of the mastabas show us a series of five of the rulers of the town during the dynasty. Of these, Prince Mena is the earliest; for a panel and the doors of his painted sarcophagus show him to have lived under Pepy I, Merenra, and Pepy II. "Mena." The name is important; it had not hitherto been known except as that of the founder of the Egyptain monarchy. This is the first occurence of the name of Mena and adds proof, scarcely needed since last year, of the traditional first king of Egypt. The fine stela from his mastaba has been left in the Ghizeh museum. Prince Adu was apparently successor of Prince Mena, as the fragments of a fresco in his mastaba chamber name him keeper of the pyramids of Pepy I and II. The other two princes whose names and titles have been rescued from oblivion are Merra (also called Meraqer) and Beb. In his stone sarcophagus, the lid and interior of which are covered with religious texts in minute hieroglyphs, the latter has made us a bequest, which, for amount of unique material or earliness of recension, promise to compare with the important literary discoveries of Egypt.

A feature of the mastabas of Denderah is the complete absence of those serdabs which are so characteristic of the cemeteries of Memphis. Consequently *Ka* statues were lacking, save for a sitting figure of Adu I, in limestone, found half way down the well, and two small though good, examples of 11th dynasty work. One of the latter, representing one Atsa, was buried in the clay wall of the underground chamber.

The first mastabas of Denderah are of brick and are ornamented on the eastern face with a running inscription in stone and with vertical recessed grooves at intervals. These represented false doors, since over each of them an inscribed stone drum and panel were originally fixed. The tomb of Merro had as many as thirty such recesses. In several cases the mastaba had on its north side a large courtyard, from which a turning stairway led to the top, where, according to Professor Petrie, offerings were probably made, and possibly *Ka* statues were placed. In the mastaba of Adu I, an arched tunnel ran steeply down from this place to the sepulchral chamber underground, which in this case was cruciform and lined with slabs roughly sculptured and painted. Where this tunnel met the spacious wall, it ended in an imposing and perfect brick archway of four courses. Both arch and lined vault are the earliest known.

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This strange construction which seems to imitate internal arrangement of the pyramids, occurs with variations in the tombs of the three succeeding princes. Although the sculptors' work which this cemetery has yielded is often poor and sometimes execrable, exceptions occur. Some panels of Mena have hieroglyphs finely cut in the boldest possible relief, and there is work of the 11th dynasty which has much merit, some of it even recalling the art of the Old Kingdom. Much of this later stone, strange to say, was found, broken or complete, amongst the material with which the tombstones were refilled. Besides the peculiar maze of brick catacombs, the cemetery contains a rock cut tomb of one Antefaqer, the façade of which was made by cutting deep into the rising ground. It includes a long portico with nine square pillars of living rock, a gallery at right angles and three chambers at the still lower depth, thus suggesting the later tombs of the Kings at Thebes.

Some strange *caches* of temple furniture fell to the profit of the explorers, One contained beautiful fluted vases of hammered bronze, known before only from pictures of the 18th dynasty and by similar examples from Troy. Another has verified the monuments by giving us a spouted libation vase of Rameses II, and an incense burner, the exact counterpart of that with which the King performs ritual on temple walls. Deposits of broken glaze and glass of New Kingdom date and Roman periods reveal a practise of carefully interring even the fragments of sacred utensils, when they were deemed past use.

To be just to ancient civilization, piety, and impiety, it may be added that nearly all the graves had been plundered at least once. How soon after burial this might take place is shown by the mastaba of Adu I, where a subterranean tunnel had been driven unerringly from without, into the very side of the sarcophagus.

N. DE G. DAVIES.

London.

JENSEN'S HITTITE DECIPHERMENTS.

ONE of the most puzzling questions of oriental archæology, has been "who were the Hittites?" The Bible account distinguishes two groups of population to which it gives the designation Hittite. The first of these are the Hittites of the South, a branch of the Canaanites, belonging to that branch of the Hamitic stock which dwelt between Zidon and Gaza,

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and as far inland as Hamath. They are established in Palestine in the time of Abraham, who bought of the sons of Heth at Hebron, the cave in which he buried Sarah. Esau took two of his wives from the neighboring Hittites. The Hittites of the North were an important people, and their country is called in the Bible "the land of the Hittites." Solomon had commercial dealings with "all the Kings of the Hittites," and there was evidently a country large enough to send forth its armies to the help of foreign kings. The monuments of the Hittites are to be found all along the lines of the two military high-roads which run through Asia Minor from east to west, and centered in the district where the ruins of the Hittite city of Boghaz Keni and the palace of Eyuk may still be seen.

Up to the present time we are ignorant of the language or languages which they spoke. It was certainly not Semitic, as the hundreds of names that have come to us do not yield a Semitic etymology. Sayce has considered the language as not Indo-European, but conjectures, from the evidence of proper names, that the language of the Vannic cuneiform inscriptions is that to which it was nearest allied. Lenormant has also called attention to the resemblence of Hittite to the language of the Vannic inscriptions (proto-Armenian), of which Georgian is the best living example. Efforts have been made to find a key in the Mayan or Peruvian of America, and also in the Japanese. In 1871 Dr. J. A. Johnson considered this writing to have been invented by the Assyrians, the Egyptians or the Hebrews; and, in this direction, more lately Captain Conder has sought a connection between the Hittite hieroglyphs and the most ancient hieroglyphs of Egypt. Dr. Wm. Hayes Ward, 1873, pointed out the Cypriote syllabary as showing the closest resemblance, and he also drew up a list of characters possessing formal correspondence in the two systems of writing.

Yet, up to the present time, we must admit that thus far only a very few characters are plausibly identified, and no sentence has been read, nor even a proper name. Prof. Sayce says that he has tried every possible and impossible combination that has come to his mind, and that, until we can discover a bilingual text of some length, we shall not be able to read any connected Hittite text phonetically; although, thanks to the employment of ideograms, it may be possible to get a good idea of the signification of an inscription. Menant, Ball, and Halevy have ascertained the meaning of the characters for "I"

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and "am," [illegible] occuring at the beginning of inscriptions, while Peiser recognized another sign frequently met with in Hittite texts as a "divider."

When in May, 1892, Peiser published his first attempt at deciphering Hittite inscriptions, Professor Jensen reviewed the book, and having exploded Peiser's theory, he published as the result of his own first study of the Hittite inscriptions, two articles in the *Sunday School Times*, and an article contributed to Vol. 48 of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, in which he gave a general analysis of the contents of these inscriptions, and determined several phonetic values successfully. Prof. Sayce, however, says that "unfortunately, I cannot say that it is more successful than those that have preceded it." Prof. Sayce adds, "the fact is the insufficiency of our materials, and the uncertainty of the reading of much that we possess, make the phonetic decipherment of the Hittite texts impossible. . . . . That so keen-sighted and well-equipped a philologist as Prof. Jensen should have failed, is but a further proof of the hopelessness of the task."

In the *Sunday School Times* of July 2, Prof. Hilprecht has an interesting article on Prof. Jensen's decipherments. He says that it will always remain to be regretted that the language employed in these fundamental essays of Prof. Jensen's was very heavy and partially obscure; that the rich material was not well sifted and disposed, and that the whole subject was presented in a rather unattractive and indigestible form. Prof. Hilprecht says that these deplorable defects do not justify the incomprehensible attitude of European and American scholars towards Jensen's work. Instead of an expected vigorous and critical discussion of the important problem, instead of a thorough study and dissection of all the results obtained by competent men, an almost death-like silence followed, most disappointing to the author, and seriously reflecting upon the Egyptologists, Assyriologists, and specialists of early Indo-European languages of our present age. In Europe, only Schwally, and particularly Reckendorf, who submitted Jensen's book to a critical examination in the German Journal of Assyriology, identified themselves openly with the new deciphering, while Nöldeke and Justi stood faithfully by Jensen's side with their ripe scholarship and solid advice.

In America, Prof. Hilprecht was the only one who took pains to really study the new theory, and who had the courage to declare in public his sure conviction of the correctness of Jen-

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sen's method and principal results, including his claim for a relation of the Hittite language with Old Armenian. Prof. Jensen has devoted three more years of arduous labor to elaborating and applying the principles of his deciphering. New inscriptions were carefully studied and they attested to the validity of his system. In 1897, he published the result of his discoveries in a book of 255 pages, entitled, "Hittites and Armenians." Prof. Hilprecht gives a synopsis of the chapters of the work, and says that the book of Prof. Jensen's is a masterpiece of patient labor, thorough investigation and brilliant logical reasoning. The five full years which its author has needed in order to obtain the remarkable results here submitted are well invested. Notwithstanding the many questions still remaining to be answered, Jensen has restored to humanity the first pages of a long-lost chapter of early history. A stately building will gradually arise on the solid foundations which he has laid. Grotefend and Champollion at the beginning of this century forced the cuneiform inscriptions of Persia and the hieroglyhs of Egypt to give up their long-guarded secrets. Jensen's deciphering at the close of the same century, while less important in its final results, will be even more remarkable than the discoveries of those two scholars for the ingenious manner in which it was accomplished.

Prof. Jensen is a young German Assyriologist, and is well-known as the able successor of Wellhausen in the chair of Semitic languages in the University of Marburg. The most startling theory that he has advanced is "The Hittite language is a Indo-European language, with especially close relations to the Armenian of to-day, or perhaps, more exactly, its ancestor." This theory is fully set forth in the fourth and longest chapter of Prof. Jensen's book, and he has stated clearly and fully the ascertained results of the grammar and lexicon of the Hittite inscriptions.

PALESTINE EXPLORATION FUND.

THE accounts which have been given of the Haviran by Dr. Gottleib Schummacher are very interesting and important. His book, "Across the Jordan," published in 1886, showed him to be a well equipped traveller, able from his long residence in Haifa, to deal with the natives, and by his skill as a draughtsman to make sketches of ruins and inscriptions.

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From the first he has done his work thoroughly, not satisfied until he had given an accurate map of the district traversed. In 1889 his book of the "Jaulan" was published, and again we have a most satisfactory account, with map, intinerary, list of places, engravings and sketches. The same year "Abila of the Decapolis" was issued in the same style, and this was followed in 1890 by "Northern Ajlun," and that in 1895 by "Pella."

The final work of Dr. Schummacher thus far, "Southern Bashan," has made a first appearance in the Journal of the German Palestine Society, where it fills some hnndred and sixty pages. A very clear map is given, and there is every evidence that the journey was made as profitable as the previous ones to that side of the Jordan have been. All this has apparently been done at the traveller's own expense, and he has certainly spared no pains to make his trip as instructive as possible. It is to be hoped that he will also give his narrative in English, as he did with the "Jaulan," which first appeared in the German Journal.

It be may said here that the commercial value of the recent journey is great, because it shows that there is a large wheat-growing district within easy reach of Damascus, and one which may decidedly promote the restoration of the land to prosperity. The further fact that the ruins on that eastern side have been so much less disturbed than on the western renders them more valuable in the eyes of archaeologists.

This reference of Dr. Schummacher's unselfish service brings me to speak of the great good done to our cause by the recent visit to this country of Dr. Bliss. He had only a brief time to stay, but he made the most of it, giving lectures at Cambridge, Hartford, New Haven, Amherst, New 'York, Philadelphia, Chicago and elsewhere, and exciting a needed enthusiasm. Unfortunately some delay in the production of his book on Jerusalem prevented his being accompanied by it, but the plain story of what he had done, presented with a few slides was sufficient, as is evident from the contributions received, to open the eyes of many people to the good work. No other lecturer can ever take the place of the explorer as he tells publicly and privately of his experiences, and no advertisment of the work is equal to the personal presence of the man of action showing by speech and bearing that he is well adapted to his work. Dr. Bliss has made many new friends who will follow his labors with substantial interest.

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A word of praise to the living, leads up to a tribute to the the dead. The French liner La Burgogne, carried down Rev. Walter G. Webster, a young Episcopal clergyman of Providence, R. I., our honorary secretary for that State, and the only man whom I have been able to regard as a possible successor if anything should oblige me to give up my position. I first knew Mr. Webster in 1892, when he had recently returned from a journey in Palestine. He was then a college graduate who had not determined upon a profession, and had studied Palestine very thoroughly. He cheerfully undertook a local secretaryship and was very faithful in it. Gradually the plan of a clerical life developed in his mind, but he was as always very modest about it and ready to be set aside as unfit if that must be. In this humility was his strength, and, having completed his studies, he was made assistant at St. Stephen's church in Providence, and had been only recently ordained. He was going abroad for a needed rest, being not a strong man, when he was called hence. We need such spotless young men of high quality, who revere the office which they fill and so exalt it. This Palestine work draws people together as in a crusade, and I had been much benfietted by Walter Webster's honest scholarship and christian faithfulness. Would that the fund had more like him, for it needs them.

THEODORE F. WRIGHT,
Hon. Secretary for the United States.
42 Quincy Street, Cambridge, Mass.

P.S.—The firman for excavations at Gath, the home of Goliath, now known as Tell-es-Safi, has been granted and will be utilized at once, as preparations had been made in advance. As the expenses will be about five hundred dollars a month, it is hoped that subscribers will renew promptly and that new ones may be gained.

T. F. W.

EGYPT EXPLORATION FUND EXHIBITION.

MR. Petrie's discoveries at Denderah this winter have been almost entirely of the early period of the VIth and VIIth dynasties, and of the late Ptolemaic and Roman times.

Amongst the finds of the early period, two quaint pottery jars attract the attention of all visitors. They represent mourners, one weeping, the other tearing the hair. The expression and gestures of grief being remarkably rendered.

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The chief pieces of sculpture are the inscribed slabs. The hieroglyphs in some cases are carved in unusually high relief, in others they are incised. These slabs are from the tombs of the great princes of Denderah, Mena, Adu, and Merra, whose great mastabas are wonderful monuments of the architecture of that dark period.

Statues and statuetts appear to have been unfashionable at Denderah, as only two were found, one of which is exhibited here. It is a small group of two seated figures, Mentuhotep, son of Bebta, and his wife Nefermesut, daughter of Hepy. The head of the man was broken off and lost in ancient times, but the woman's figure is quite perfect and is a good specimen of the fine workmanship and delicate finish of an Egyptian artist.

The Ptolemaic and Roman remains are unusually interesting. The large find of blue-glaze amulets, coarse but effective, is very important in the history of amulets, as we are now able to trace their modifications and changes through almost the whole period of Egytian history, from the Vth dynasty down to the Roman times.

The gorgeously colored glass—both mosaics and cylinders —are also Roman or late Ptolemaic. The cylinders, of red, blue, and turquois glass, are of peculiar interest as it is possible they may have been lamps. No Egyptian lamps have been found hitherto, and the method of lighting subterranean chambers and passages still remins a mystery.

Among the curiosities of Denderah was a cemetery of animals where thousands of little mumified bodies were buried. Dogs in particular were very numerous, so much so that in the latest times no other animals seem to have been buried there. The dogs are of all sizes, and were probably the up-standing smooth-haired dogs so common still in the East.

Many small objects are shown in the exhibition, but space forbids the mention of more than a few. Several sets of the winged scarab and four genii of the dead are of the XXVIth dynasty, and show clearly the delicate, detailed workmanship of that period. The bronze objects are also of importance, and are of various periods.

And last but not least is the fine collection of Roman coins, all in perfect condition.

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ARCHAEOLOGICAL NOTES.

Professor Georg Mortiz Ebers, the well-known Egyptologist, died at Tutzing, near Munich, Bavaria, August 8th.

Georg Mortiz Ebers united in himself the qualities of a distinguished Egyptologist and of a popular historical novelist. Professor Ebers was born in Berlin, Germany, March 1, 1837. His father, a banker, died before the birth of his son, and the son received his early instruction from his mother, and subsequently studied in Fröbel's school at Keilhau. Later he attended the gymnasiums of Kottbus and Quedlinberg, and finally matriculated at the University of Göttingen as a student of law in 1856. But serious illness two years later obliged him to relinquish jurisprudence and take up the study of philology and classic and Oriental archæolgy. In 1859, he attended the University of Berlin, where he devoted several years to the study of Egyptian languages and paleontology.

Completely recovered from his illness, he now visited several of the larger European museums, where he revelled in the magnificent collections of antiquities. Returning to Germany in 1865, he became a lecturer at the University of Jena, a place which he retained until 1868, when we was appointed professor of the Egyptian languages and archæology. In 1869 he made an extensive journey in Egypt, Nubia and Arabia, by way of Spain and Northern Africa, whence he returned to the fatherland, after an absence of fourteen months, to accept the professorship of Egyptology at the University of Leipsic, a place he occupied till his retirement in 1889. Apart from his scientific services, his thesis on obtaining the doctorate "On the Twenty-sixth Egyptian Dynasty," and his larger work on "Egypt and the Book of Moses," and his "Scientific Journey to Egypt," 1869-'79, were the cause of his promotion to that chair.

The winter of 1872-'73 again found him in Egypt, where he made several valuable discoveries, of which the scroll known as the Papyrus Ebers was the most important, and deserves especial mention. A complete description and interpretation of this celebrated papyrus appeared in two volumes in 1872 and made its discoverer famous. Although its contents relate to medical subjects, it is important on account of the insight it gives into the language of the ancient Egyptians.

In 1877, Professor Ebers had a severe attack of paralysis, which prevented him from walking. To this illness the further development of his literary activity is mainly attributable, for

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since the state of his health incapacitated him from pursuing more serious studies, he sought and obtained a means of recreation and agreeable occupation in imaginative composition. This was the origin of "Uarda; a Romance of Ancient Egypt," his second work of fiction, following "An Egyptian Princess," the former appearing in 1877, and the latter in 1874.

His other novels include "Homo Sum" (1878), "The Sisters" (1880), "The Emperor and the Burgomaster's Wife" (1881), "Only a Word" (1883), "Serapis" (1885), "Margery" (1889), "Per Aspera" (1892), "Cleopatra" (1894), "In the Fire of the Forge" (1895), "In the Blue Pike" (1896), "Barbara Blomberg" (1897), and "Arachne" (1898).

But Ebers did not devote the latter years of his life altogether to the writing of romances. Among his later works on Oriental subjects were "Through Goshen to Sinai" (1872), "Egypt; Descriptive, Historical and Picturesque" (1878), and "Palestine; Descriptive, Historical and Picturesque" (1881), written in collaboration with Guthe. He also published in 1886, "Lorenz Alma-Tadema; His Life and Work." In 1893, an English translation of his autobiography appeared, with the title, "Story of My Life."

PETRA.

Oh, thou once mighty! on whose sculptured brow,
There lies the desolation of a past,
Wherein, oblivion around thee cast,
Unknown, forgotten of the world wert thou.
As in thy prime, so lovely art thou now,
A rock-cut gem deep set in ramparts vast
Of circling hills; a radiance still thou hast,
To which e'en time's relentless touch must bow.

A city thou when Moses talked with God,
And now, one vast and rock-strewn, silent plain,
Whereon no man nor living thing may rest,
Thy crumbling courts where beauty's feet have trod,
Thy dustless tombs wherein thy kings have lain,
Lit by the glory of the crimsoning west.

Before the advent of the Aryan or Semitic races, philologists, like Lenormont, Oppert, Schmidt and others, held that there was a Turanian civilization which preceded the Semitic civilization of Babylon and Nineveh, and that the cuneiform letters were invented by this Turanian race, and that remnants of their literature have been preserved in what is called the

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Sumerian language. Hommel (*Die Sumero—Akkaden, ein altaisches Volk*), maintains that there is a strong affinity between the Sumerian and the Altaic. Oppert maintains that the Sumerian was so vigorous that it was long the official language of the kings of Babylon and Nineveh, and that it may yet be found on many inscriptions, over against Assyrian text, in the manner of translation and commentary. Hincks gave the name Akkadian to this language, but Oppert takes Akkadian to be absolutely synonymous with Assyrian, both simply implying the Semitic speech of Nineveh and Babylon, the language of the third column of the Achæmenidean cuneiform inscriptions, and calls that the language of the race that preceded the Semites and, Sumerian. The champions of the Sumerian theory assume that the language disappeared at a certain crisis, but that the so-called Turanian priests carefully preserved it in the practice of their religion.

Some scholars have denied the existence of that language, which is markedly agglutinative, and of which several philologists have written the grammar; it has been represented as an error in the deciphering, as a form, either archaic or symbolical, hieratic, so to speak, of ordinary Assyrian. One of the chief opponents of the Sumerian theory was M. Halevy (*Observations Critiques sur les pretendus Touraniens de la Babylon*) who endeavored to show that Sumerian has nothing in common with the Uralo-Altaic family, from which its phonetic system differs widely, while its roots have neither the same form nor the same use. He shows that the pronouns have nothing in common, that the conjugation is constructed on essentially different conditions, and that the two vocabularies do not bear serious comparison.

There has recently been published in Leipzig, a pamphlet of forty pages by F. H. Weissbad, entitled *Zur Losung der Sumerischen Frage*, which gives an excellent idea of the present state of the so-called Sumerian or Sumero-Akkadian question. The author gives an exhaustive history of the problem, adding his own views on the impossibility of denying the existence of a Sumerian language, which is still rejected by Dr. Halevy. He arrives at the conclusion that the name "Sumerian" for that language, preposed by Dr. Oppert, is by far the best, and, at the end of his interesting investigations, refutes the various attempts that have been made to compare the Sumerian with other languages, such as Chinese, Turkish, or the Egyptian.

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At the recent annual meeting of the Archæological School of America, Professor Wright, reporting for the Joint Committee of the Council and of American School of Oriental Study and Research in Palestine, presented an interesting statement in writing from Professor J. Henry Thayer, who first proposed the establishment of the school. The council by vote expressed its approval of the proposals of the Joint Committee, authorized the Executive Committee of the Council to effect the union of the proposed school with the institute upon conditions similar to those under which the schools at Athens and in Rome were affiliated with the institute, and agreed, if this union was effected, to guarantee to the school in Palestine aid to the amount of $500 for the year 1899–1900.

The proposal to renew the contract with owners of property in the vicinity of the great inscription at Gortyna in Crete, conferring rights of excavation, was not accepted. A sum not to excess $1,250 was voted for the publication of the excavations at the Argive Heræum.

The applications for places in Professor Dörpfeld's tour in Greece in the spring were so numerous that the members of the school were unable to obtain admission. In this emergency, Professor Norton consented to conduct the party through Greece. In the excavations at Corinth, the director has had this year in all about $3,300, including $1,060 raised by the institute last year. These excavations, which are not concluded, have brought to light extensive and interesting underground passages, apparently connected with the spring Pirene, and several objects of interest, among which is a lintel with the inscription "Synagogue of the Hebrews." Two-thirds of the imposing façade have been laid bare.

The committee voted that the letterpress of the Heræum publication should be limited to two volumes, neither to exceed 500 pages with not more than 125 plates. The letterpress and plates are to be manufactured in the United States under the editorial care and supervision of Professor Waldstein, but in the immediate charge of Dr. J. C. Hoppin and an advisory committee. The cost of this publication is not to exceed $5,000.

The interesting article in this number of BIBLIA, by Mr. Griffith, describes the opening of the tomb of Amenhetep II,

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king of the eighteenth dynasty, who reigned some 1500 B. C. The mummy of Amenhetep is intact, and with it are found the mummies of Thothmes IV, Amenhetep III, Setnekht, Sety II, who is supposed to have been the Pharaoh of the Exodus, and Rameses IV, Rameses VI, and Rameses VIII, who reigned between 1500 and 1150 B. C. This is the first time that the body of an Egyptian king has been found retained in the tomb prepared for him. While the valuable objects had been thousands of years ago taken from the tomb, it is itself in perfect preservation; the paintings are as fresh as if made yesterday, and the sarcophegi and chaplets of flowers in the best condition. One curious thing is that in the first chamber of the tomb was found the body of a man bound on a richly painted boat, his arms and feet tied with cords, a gag in his mouth, and wounds in his breast and head; and in the next chamber three other bodies of people who had been violently killed. It it believed that these bodies represent human sacrifices offered at the time of a royal burial.

Professor Max Müller has borne testimony to the great loss which Sanskrit scholarship has suffered by the sad death of Dr. Johann George Buehler, who was drowned in the lake of Julich on Good Friday. Dr. Buehler was Professor at Sanskrit at the University of Vienna, a post which which he accepted after fifteen years spent in India as Professor at the Elphinstone College, Bombay. He discovered an immense number of valuable manuscripts, coins, inscriptions of which educational use was made by the Indian Government, and edited the Bombay series of Sanskrit Texts, and Digest of Hindoo Law, besides writing a Primer of Sanskrit and other educational works. He had a share also in the preparation of the "*Sacred Books of the East*," and his most recent work was "*Grundriss Der Indo-Arischen Philologie*," a *résumé* of all that is known ~~of of all that is known~~ of Indian literature, religion, archæology, laws, coins, etc. Professor Max Müeller says:

"There was hardly a subject connected with Indian philology on which he had not thrown new light. His chief interest was centered on historical questions, and on the historical development of the Indian alphabets as preserved on coins, inscriptions, and ancient manuscripts, he was at present, the highest authority. Much more was expected from his pen, for he died in the midst of his work."

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Mr. Vincent Smith, C. S., and Dr. Vost, two leading Indian Buddhist scholars, are about to publish their recent discoveries in connection with the early history of Buddhism, and particularly of Gautama-Budda, founder of that faith. Mr. Smith and Dr. Vost have made important researches in India in connection with the birthplace and home of Buddha, and the Royal Asiatic Society will publish the details of their discoveries. These have been made in the Nepaul *terai*, on the borders of Oudh.

The English translation of the Mahabharata made by Pandit Kissari Mohan Ganguli, the Sanskrit scholar, occupied that learned man thirteen years, and he has had no reward for his for his labors and is now old. A petition asking the British Government for a pension for him has been signed by many of the most distinguished men in the kingdom.

It is a well-known fact that astronomy has often proved to be a valuable help for the historical sciences. Many a date in ancient history has been settled by figuring out the time of a solar or lunar eclipse that may have been mentioned in connection with it. Recently this method has been applied to the chronology of the Assyrians. On a tablet preserved in the museum in Constantinople there is found a cuneiform inscription in which the statement is made that King Samassumukin, "in view of the fatally significant lunar eclipse, which occurred on the fifteenth of Shebat, was filled with fear and anxiety." Now, the German scholar, G. K. Ginzel, has computed all the solar and lunar eclipses back to that period; and by making use of these computations, the Berlin Assyriologist, Dr. Lehmann, has concluded that this eclipse took place on the seventeenth of February, 664, B. C.

Interesting examinations have recently been made on the composition of the bread of the ancient Egyptians, by Privy Councillor, Dr. Wittmark, in Berlin, in the Egyptian museum of that city, where bread of this kind has been preserved. This bread turns out to have been made of roughly ground barley flour; and this is of some interest as it confirms the view advanced from other sides and for other reasons, namely, that the cultivation of barley antedated that of wheat.

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Too little attention has been paid to the Arameans of Damascus by Biblical students. They stand next to the Babylonians and Assyrians in their influence upon the history and the religion of Israel, in this respect far outweighing the Egyptians. They are distinguished among their own race as being the only Aramean community that ever founded a powerful monarchy. They more than once brought Israel to the verge of destruction. They profoundly, even though indirectly, affected the course of Revelation itself, by furnishing the occasions and determining the character of much of the prophetic ministration. We should like to know what sort of people they were as individuals, if it were only because the Bible writers are so much interested in them. Our curiosity is partly satisfied by the glimpses that we have of the life and character of one of their great generals and courtiers, "Naaman the Syrian." His story indeed is one of the most interesting and remarkable of all Eastern biographies. We wonder how it could happen that an alien and a hereditary foe of Israel could bring himself to beg or accept the services of a Hebrew. Still more do we wonder how the adherent of a rival religion could persuade himself that any possible good could come to him through the mediation of a prophet of the inexorable Jehovah. Such trust in a foreign deity was something quite exceptional in ancient Oriental history, though we have a very interisting account, from a time long preceeding that of Naaman, of an Egyptian princess who was sent all the way to Babylon to be treated for a dangerous disease. What specially interests us in Naaman in his courtesy, his gratitude, and his touching solicitude not to offend against the claims of his national religion while rendering homage to the God whose power had enlisted his adoration. We wonder whether he succeeded in maintaining the altar upon the "two mules' burden of earth" from Jehovah's land!—Prof. J. F. McCurdy, Ph.D., LL. D., in *The Homiletic Review* for July.

It has been known for some months past that the most startling discovery in Egypt within recent times was made last winter by Mr. Quibell. But the secret of all its details has been jealously guarded. No one has been able to draw the discoverer out. A prominent Paris scholar succeeded in obtaining a few photographs. French and German Egyptologists succeeded in getting on the track of small bits of information. The English authorities who were in possession of

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the chief material were not allowed to write on the subject. The first real report of the discovery has been prepared by Professor W. Max Müller, and it appears in the *Sunday School Times* of July 30. Dr. Müller went to London to examine such squeezes and photographs as were available, then to Paris to interview the French Egyptologists, then to Germany on a similar mission.

The place explored by Mr. Quibell, who works in the interest of the Egypt Research Account, is near el Kab in Upper Egypt. Here he discovered an old temple and a wonderful monument in the shape of a hawk, more than two feet high, made of hammered gold laid over wood and bronze. The weight of the gold is over eighty English sovereigns, so that it represents the largest piece of gold ever found in Egypt. But the prehistoric antiquities found at this place are much more precious for science. Over one hundred sculptured "mace-heads," bowls, etc., were found in one trench; another was filled more with statuettes. Says Dr. Müller:

"I must mention that the inscriptions confirm the view which I have held from the beginning, that the first dynasty of Manetho and of the earlier historians was preceded by a considerable number of kings not less powerful or civilized than Menes. Some religious reasons may have induced the priests not to register these 'dynasties of the ancestors' and to begin history with Menes."

We shall look with great interest for the official publication of these discoveries.

BOOK REVIEWS.

HISTORICAL SURVEY OF PRE-CHRISTIAN EDUCATION. BY S. S. LAURIE, A.M., LL.D. PROFESSOR OF THE INSTITUTES AND HISTORY OF EDUCATION IN THE UNIVERSITY OF EDINBURGH.

The most remarkable outcome of the work of exploration in the East, is the enormous amount of literature that has been brought to light among nations and people heretofore considered barbarous. Exploration has restored to us the inscribed monuments and records of great civilizations which preceded or existed concurrently with the Hebrew people. The Tell el-Amarna tablets show us that prior to the time of Moses, in the fifteenth century before Christ, there was an advanced civilization, and scribes from Babylonia taught the cuneiform writing to the people of Canaan and to the learned in Jerusalem. The work of the Palestine Exploration Fund at

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Lacish, shows us that there was a powerful civilization and literature in the land before the Israelities came there. It is only within very recent years that we have been able to form an estimate of the culture and social life of the ancient people. In writing a history of education it is necessary to estimate the civilizing forces at work in different countries in order to form a clear conception of their social organization, and of the ideal of life and character to which they unconsciously attained. It is therefore necessary to study the best products of a people in literature, science and art, in order to interpret the course of training to which it would naturally endeavor to subject its youth to a more or less conscious ideal of national and civil life, of personal character, and political justice.

This is the course taken by Professor Laurie in the work before us, and if fully carried out would take several volumes. But the author says that his book is not a history, but is a historical survey, and that nothing essential to the understanding of pre-Christian edcation has been omitted. It is a difficult matter, within the compass of 400 pages, to give expression to the religious and ethical attributes of the various nations of antiquity, to life and its duties. Professor Laurie has written a very compact and interesting book, and has been very free to form his own conclusions from the evidence gathered from the best and latest authorities, the writers "often being by no means always in agreement with each other or themselves."

Professor Laurie begins with the Hamitic races, and considers their political constitution, religion and ethics, literature and art, social conditions, women, instruction of the people, etc., and this method is followed with the Semitic race, the Uro-Altaic or Turanian, and the Aryan or Indo-European races, giving the leading religious and social characteristics of pre-Christian societies as they were actually found operative in the life of the people of each nation taken as a whole. In estimating the civilization of a people, the author has confined himself to the point of time at which they were approaching the highest expression of the national idea. We can heartily recommend this book to the readers of BIBLIA. It covers a ground not often touched upon by other writers.

(London and New York: Longmans, Green & Co., 91 Fifth Ave., 8 vo., 436 pages. Price, $3.50).

Contents of the *Brahmavadin*, Vol. III, No. 16. "The Attributes of God and Man's relation to them," by Swami Abheda-

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nanda; "The People of Arabia," by Ananta; "Re-incarnation," Vol. III, No. 15, "God and Braham," "The Ethical Ideas of Hindus," by Swami Saradananda; "Vedanta Missionary Work," Triplicans, Madaas. New York Office, Walter Goodyear, 115 Nassau Street.

THE EMPIRES OF THE BIBLE, FROM THE CONFUSION OF TONGUES TO THE BABYLONIAN CAPTIVITY. BY ALONZO TREVIER JONES.

This is not an original work, but the author has brought together from the best obtainable sources, the leading facts in the history of the empires of the Bible, Babylonia, Egypt, Israel and Assyria. Mr. Jones has succeeded in bringing together a great deal of information from good authorities, and his work will prove a valuable commentory on the International Sunday School Lessons, and for all Bible students.

(Battle Creek, Mich. Review and Herald Publishing Co., 8 vo., pages 410. Price, $1.50).

ST. LUKE AND ST. PAUL. EDITED WITH AN INTRODUCTION AND NOTES, BY RICHARD G. MOULTON, M.A., Ph.D.

These two volumes of the "Modern Reader's Bible," contain the Gospel of St. Luke, followed by the Acts of the Apostles, with the Pauline Epistles introduced at the several points of the history to which they are usually referred. Thus it makes more symmetrial the contents of the New Testament by the insertion of each epistle in its proper place in the historical narrative. The revised version is followed in these dainty volumes.

Says Prof. Moulton: "The matter included within the covers of these two small volumes has turned the world upside down, laid the foundations of modern religion and civilization, and struck a unity through all history. In the present simple arrangement it is possible for a reader of ordinary intelligence, almost at a sitting, to traverse the literature from beginning to end, and so to bring his individual mind, unhampered by extraneous comment, into fresh and immediate contact with the most dynamic persons, incidents, and thoughts that history has produced."

(New York: The Macmillan Company, 66 Fifth Avenue, 2 vols., 16mo., 226, 235 pages. Price, 50 cents each).

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HERE AND THERE IN THE GREEK NEW TESTAMENT. BY PROF. L. S. POTWIN, ADELBERT COLLEGE, WESTERN RESERVE UNIVERSITY.

A good portion of this book is made up of scholarly articles contributed to the *Andover Review*, the *Journal of Biblical Literature*, and the *Bibliotheca Sacra*. This book is an excellent supplement to the commentaries, and it often throws a new light upon difficult passages. The titles of some of the chapters are: "The New Testament use of *Agapao* and *Phileo*," "A Point of Grammar in 'Gloria in Excelsis,'" "Words followed from the Latin," "Words followed from the Hebrew and Aramaic," "Words not found in Classical Writers," and "Does the Preface to Luke's Gospel belong also to the Acts." Professor Potwin considers the New Testament as literature in the widest sense, bound by its laws, and entitled to all its liberties, and is therefore to be interpreted on common-sense literary principles.

(Chicago and New York: The Fleming H. Revell Co., 12mo., 220 pages. Price, $1.00).

The *Zeitschrift des Deutschen Palestina-Vereins*, Vol. XX., Part 2–3, includes a long and remarkable monograph of Dr. G. Schumacher upon the southern part of the land of Basan, with a detailed map, and numerous illustrations. This description, being both geographical and historical, is of the greatest interest.

Professor Sayce is now engaged upon two works, the one entitled, *Early Israel and the Surrounding Nations*, will be published by Messrs. Service & Paton, and the other, *The Life and Customs of the Babylonians and Assyrians*, will form one of a series of handbooks to be issued by Messrs. Scribner's Sons.

In speaking of Nebuchadrezzar's palace, Josephus, who lived in the first century, A. D., has a short memorandum to the effect that "the palace was built in fifteen days," a statement which appeared so palpable an exaggeration, as it was one of the finest buildings of the time, and was built of exceptionally handsome, neatly moulded and stamped bricks, that not much attention was ever paid to the words of Josephus. What, then, was the amazement of the archæologists, when on a cylinder of

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Nebuchadrezzar, now in London, they read these words: *In fifteen days I completed the splendid work.* Even supposing all the materials to have been brought together, all the art work to have been done beforehand, and only placed and put together in this space of time, what a command of human labor does not such a statement represent!

Messrs. Simpkin, Marshall & Co., of London, announce "The Mummy's Dream." A novel written and illustrated by H. B. Proctor. An Egyptian story of the Exodus, taken from the monuments, and agreeing with recent Egyptological research."

This book undertakes to prove "that there was a religion there before the Israelitish Exodus, and that it was in many respects as beautiful with holy living, with charity, and toleration towards the unfortunate and unenlightened as anything modern civilization can boast."

There has recently been brought to light a number of apocalypses and romances from the early church. These are given to us chiefly through the editors of the Cambridge, "Texts and Studies" and all from manuscripts ranging from the eighth to the fifteenth centuries. They are largely apocalyptic writings and early Christian romances.

Among those recently discovered additions to early Christian literature are the vision of Paul, the apocalypse of the Virgin, the apocalypse of Sedrach, the testament of Abraham, the acts of Xanthippe and Polyzena and the narrative of Zosimus. We shall in all probability recover still more of this literature, which must have been extensive.

It is from these apocalypses that we have those pictorial representations of heaven and hell which have had so wide an influence. Only one who read the apocalypse of Peter or the apocalypse of the Virgin could have painted such a picture as Orcagna's "Triumph of Death," or could sculpture such a scene as Adam Kraft's "Last Judgement" on the Church of the Virgin at Nuremberg.

CONTENTS OF THE PROCEEDINGS OF THE SOCIETY OF BIBLICAL ARCHÆOLOGY, VOL. XX., PART 5.

The Oracle of Nahum, by Dr. Paul Ruben. Ushabti-box of Nes-pa-chred, a priest of Mentu, by Walter L. Nash. The Kuthæan Legend of the Creation, by Prof. A. H. Sayce.

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Roman Inscriptions Relating to Hadrian's Jewish War, by Joseph Offord. Contributions on Dictionnaire Hieroglyphique, by Dr. Karl Piehl. Mots Egyptians dans la Bible, by Prof. J. Lieblein.

Dr. Ruben puts an entirely new construction upon some passages in the Oracle of Nahum. He considers that the verses, i, 12, unto ii, 14 form a literary unity, and he discards with Wellhausen, some lines of quite a different character (i, 13, ii, 1, 3). Wellhausen, Gunkel, Jeremias, Billerbeck, Nowok, and others have done their best to elucidate the meaning of obscure words and prophecies. Some hold that the prophet wrote in Assyria, and appeal is made to the Assyrian coloring of the imagery, and to the language. But Volck thinks that the Assyrian coloring is nothing more than we would naturally expect from a vivid imagination. Dr. Ruben attempts to explain the linguistic peculiarities of the prophecy, and shows some of the evident corruptions of the text. The result is a translation of the Oracle which gives an entirely new idea of the meaning. The following is a specimen of Dr. Ruben's translation :

1.12. Thus saith the Lord: I shall cause to flow mighty waters.
Quickly shall they stream and run and the sound of thy name shall no longer resound.
14. And the Lord has given a commandment concerning thee that no more of thy issue shall be sown.
Out of the house of thy Gods will I cut off the graven image and the molten image I will make thy grave.
ii.2. For he, who is to cause thy inundation, has come up before thy battlements, mount the guard, watch the way make thy loins strong, fortify thy power mightly.
4. Overbearing are his warriors with more than human pride the valiant ones make sport with man a terror are the chariots in the hour of their preparation.
5. And the horses rattle in the streets, the chariots rage, and jostle one against another in the broad way, they seem like torches, like the lightnings they run.

IMPORTANT NOTICE.

The publication office of *Biblia* has been removed to Meriden, Conn., where it had previously been published for ten

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years. The continually increasing growth of the magazine required more room and larger facilities for printing and binding, and the numerous business details incident to a serial publication were much more than Mrs. Buckman could possibly attend to, and still attend to her very laborious work as secretary of the Egypt Exploration Fund. It has already seriously impaired her health. It has also been found to be a great inconvenience to have the editor one hundred miles from the office of publication, as it is difficult to have the proof properly read, and there was always the danger of the miscarriage of copy.

The publishers of *Biblia* (who also publish the *Connecticut Quarterly*), have one of the best equipped printing establishments in New England, and they can give more time and attention to the details of publication.

Mrs. Buckman will still retain her interest in Biblia, and will act as associate editor. She will also receive subscriptions, when it is more convenient than to send to the home office.

Professor Hilprecht of the University of Pennsylvania, will begin excavations in Babylonia at an early date, he having obtained a firman from the Ottoman government. The work will be concentrated upon the platform of Sargon as the lowest strata in the temple of Bel, which yielded such extraordinary results during the previous campaign, 1893–96.

M. de Sarzac's excavations at Tello, in southern Babylonia, have suddenly come to an end, but will undoubtedly be continued later on, when the weather is cooler. The German Exploring Expedition under Sachau and Koldewey, sent out during the winter of 1897–98, has returned to Berlin. A full report of the result of their examination of certain important Babylonian and Assyrian ruins is in the course of publication.

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Subscriptions to the Egypt Exploration Fund, the Archaeological Survey Fund, and the Graeco-Roman Branch.

To the Editor of Biblia:

The following subscriptions to the Egypt Exploration Fund, from June 20 to July 20, are gratefully acknowledged:

Mrs. James B. Ames,	$5.00	J. M. Pereles,	10.00
E. W. Barnes,	5.00	Chas. Platt,	5,00
Prof. Willis J. Beecher.	5.00	Mrs. Chas B. Potter,	5.00
Walter L. Bogert,	5.00	Thos. Fitch Rowland,	10.00
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Pro. J. R. Jewett, Ph.D..	5.00	Northampton Public Library,	5.00
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G. LESLIE NICHOLS,	67.00	Y. M. C. A., New York City,	5.00
A. J. Parsons,	10.00		

From June 20 to July 20, I have received very thankfully these subscriptions to the Archaeological Survey Fund:

Mrs. James B. Ames,	5.00	Waters S. Davis,	5.00
E. W. Barnes,	5.00	G. LESLIE NICHOLS,	25.00
Prof. Willis J. Beecher,	5.00	Thos. Fitch Rowland,	10.00
Walter L. Bogert,	5.00	Thos. H. Russell,	5.00

From June 20 to July 20, the following subscriptions to the Graeco-Roman Branch, are gratefully acknowledged:

Rev. Joseph Carey, D.D.,	5.00	Hon. Wm. Niles,	5.00
Miss Frances H. Close,	5.00	Mrs. Chas. B. Potter,	5.00
Waters S. Davies,	5.00	Miss Olivia E. Phelps Stokes,	5.00
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THE SPHINX—THE PROBLEM SOLVED.

WE think the solution of this interesting problem in relation to this ancient Egyptian human—headed lion has been reached. It has been a standing wonder to the ages that have passed since its erection. It is a gigantic human head, blanched with age, its face disfigured and broken by fanatics, as if rising from the bowels of the earth, and slowly ascending from the regions below. It requires no great stretch of imagination to conjure up the most strange fancies, and assume that it may represent the ancient Nephilim or Gibborim, or the giants of the ancient mythology, who are fabled to have sprung from the earth-re-nowned rebels before the flood who perished.

But the Sphinx is not an idle creation and the offspring of mere useless fancy. No better type of intellect and knowledge exists than the head of a man, or of strength than the body of a lion. Their meaning and sublime significance are written upon them when understood. And it is the object of this essay to explain the structure, import and date of this magnificent wonder of the ancient world.

The Sphinx was doubtless a creation of the scientific priests of On or Heliopolis, forming a part of the astronomical system which then prevailed, and which has also been embodied in the Great Pyramid. We have both direct and indirect proof that the Sphinx and Pyramid belong to the same era. A monumental stone in the Bulak Museum at Cairo has preserved an order of Khufu to keep this huge symbolic monster in good repair, which would seem to indicate that it was under his special care as chief hierophant, Sem or prophet, in the Temple of the

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Sun at Heliopolis, and had his residence there. For this temple was the chief centre of Ra worship all over Egypt.

Note the symbolic and astronomical aspects of the Sphinx. The lion was called *ari*, which is another form of the sun-god name Ra. The entire body of the sun or lion is buried and sunk below the horizon in solid rock to represent the constellation Leo, which is sunk below the horizon at the moment when the sun is at the solstice sinking below the equatorial zone. Whilst the head of Aquarius, at the same moment, is at the winter solstice, ascending therefrom above the equator. The epoch represented is that of the evening or autumnal beginning of the primeval year, with the sun in Aquarius at the winter solstice.

If you examine a celestial map or chart of the heavens you will discover how the Sphinx has been constructed and formed out of Leo and Aquarius. For at the moment when the sun is at the solstitial colure of mid-winter, and during its winter passage the ecliptic is then seen in the southern half of the heavens and below the equator; therefore, the whole half of the sun's circuit is below it, including the whole body of Leo or the lion, which is then at its lowest point below the equatorial zone and at its greatest elevation. This would be the exact combination which forms this ancient stone monument—the head of Aquarius above the body of Leo, with the entire body of Leo sunk below the horizon. Hence the necessity of placing the head of Aquarius on the body of the lion Leo, and the entire body of Leo sunk below the general level of the earth's surface in a deep amphitheatre, with nothing but the head of Aquarius above the general level of the rocky surface or of the horizon.

Why should the Sphinx be called Harmachis? Because that name (Har-em-akhu) Harmachis is the youthful rising sun called "Horus in the Horizon." It represents Aquarius in the symbolic Sphinx rising above the horizon at the winter solstice. In a tablet of Thothmes IV., bearing an inscription recording a dream of this king, it tells us that Ra-Harmachis, which the Sphinx represents, promised him long life and prosperity if he would clear the Sphinx from the desert sand that had buried it up to the neck. The king complied with the request, and this tablet records the legend. At one time is was generally supposed to be a monument of Thothmes IV., but we now know it was in existence when Khufu gave orders to keep this colossal image in repair. From this legend it seems a di-

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rect inference that the Sphinx was regarded as a representative of Harmachis. In short, that it is an embodiment of the combined positions of the sun at the summer and winter solstices at the moment when it is emerging from its mid-winter's position, with Leo descending below the horizon and Aquarius ascending.

To complete this astronomical representation it was absolutely necessary to place the Sphinx in the midst of a large amphitheatre, hollowed out of the solid rock below the general surface, and thus sink the entire body of the Sphinx below the horizon and general level, so that nothing but the head and neck would appear. For the head and neck of Aquarius on our celestial maps is just above the equatorial zone at the winter solstice. The plateau was hollowed out like an immense basin or amphitheatre, in the middle of which the natural rock was left as a central core so as to be sculptured into the mammoth stone monument forming the Sphinx. A sloping descent of 135 feet of steps was cut in rock 40 feet wide as a gradual approach to the platform area. This magnificent astronomical symbol is 64 feet high, as we now find it, with a platform beneath.

As the Sphinx represents the two solstices, summer and winter, it will indicate the declination of the ecliptic at the time of its erection, and from that we can compute the date of its erection. Its depth below the horizon will be the measure of declination at the rate of one inch for one minute of arc, and the result will be as accurate as if we were using a celestial globe or any other instrumentality. The amount of declination is 12° 54′ 48″=774.8 minutes of arc. So that the body of the Sphinx, or so much of it as represents the body of the lion, will be below the horizon or general level of the rock by close measurement, 12° 54′ 48″=774.8 minutes of arc=774.8 inches=64.57 feet in depth, resting on a rock platform. Numerous measurements by different skilled scientists and explorers have found this to be the height of this stone monument. The reason for excavating this mammoth image out of solid rock below the surface in the middle of a great basin or amphitheatre is now no longer a mystery. The majority of measurements give its height at 62 feet without the cap or head-dress. But recently Colonel Roum, an American, discovered the long-lost cap, painted red, and adorned with the three lotus columns and serpent. With the cap in its place the height is 64.57 feet, as given above.

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We think the Sphinx is an essential adjunct to the Pyramid, and erected simultaneously or during the same period as the Pyramid. The astronomical evidence and features are absolutely identical. Full details will be given at some future time in a work devoted to this subject exclusively. But we will give one instance out of many by way of illustration. The descending angle at the entrance of the Great Pyramid is 26° 33′ 54″.1 at the mouth os the tunnel. Prof. Petrie, in his "Pyramids and Temples of Gizeh," makes the angle 26° 31′ 21″. The latitude is 29° 58′ 51″. So the declination of the Sun at the date of erection, when it attained the attitude of the angle of the Entrance Passage 26° 33′ 54″.1, would be as follows:

26° 33′ 54.1″ . . . . . 9.6505147 Altitude.
29° 58′ 51″ . . . . . 9.6987182 Latitude.

12° 54′ 48″.0261 . . . . . 9.3492329 Declination.

This declination reduced to minutes of arc would be 774.8= 774.8 inches of space, or 64.57 feet, as given above, for the heighth of the Sphinx. This identity in declination of arc between the Sphinx and Pyramid would idicate an identity of origin and date of erection. The priestly scientists of On or Heliopolis erected both, but we have not space in this article to furnish the evidence which demonstrates that fact. The date when the Sun had this declination its azimuth would be 75° 58′ 17″.7075, its right ascension 30° 57′ 21″.9373, longitude 33° 17′ 35″.2198, and obliquity of the ecliptic 24° 1′ 26″.4552. These results are all built into the very structure of the Pyramid and of the Sphinx, and are clearly expressed and made self-evident by the trenches east of the Pyramid, and refer to an instant of time when the sun is due east. Its altitude being that of the Eetrance Passage angle at the mouth of the passage, 26° 33′ 54″.1.

These elements can never occur but once in this combination, and at no other date than 2782 B. C. At that time, and at no other, was the obliquity of the ecliptic 24° 1′ 26″.4552. And as this value and angle is built into the very structure of the Pyramid and Sphinx the date of their origin is now beyond question, for the elements of structure will admit of no other date.

This combination of a man's face and head, with the body of a lion, was a favorite combination in after years as an expressive symbol. It appears on the inner walls of Solomon's Tem-

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ple. We are told they were covered with cherubim and palm trees, and that each cherub had two faces looking in opposite directions. "Each cherub had two faces, so that the face of a man looked on one side and the face of young lion looked on the other side. It was so made through all the house round about."—Ezek. (41: 19). Each cherub was a complete symbol of the summer and winter solstices.

It is generally supposed to have been a likeness of the ruling king and wore the beard of a king. It may have been a likeness of the ruling king, perhaps Khufu himself, but I am inclined to believe that it had the turned up beard of a god, with the crown and head-dress of royalty. The battered face of the Sphinx lies inside a rocky amphitheatre 64 feet above its base and platform, which the drifting desert sands are continually filling up and burying the couchant lion part of the body out of sight. Captain Caviglia, in 1817, and recently Prof. Maspero, disinterred it. It evidently belonged to the sun divinities. It has sometimes been supposed to be a union of the body of a lion with a virgin's head, representing the zodiacal signs Leo and Virgo. But this is a mistake. It represents a union of the summer and winter solstices at the date when the former had only 13°.76 to pass over before leaving Leo, and when it was near the royal star Regulus, with the winter solstice near the star Fomalhaut in Aquaria.

This combination of a man's head with the couchant body of a lion was a matter of astronomical necessity, not of choice or fancy, and the excavation of an enormous basin in solid rock, so as to have the Sphinx in the middle, with the couchant body of the lion sunk 64 feet below the horizon, was also an astronomical necessity to place on record the amount of declination and obliquity of the ecliptic at the date of erection. Here are the elements built into the very structure of the Pyramid and Sphinx:

26° 33′ 54″.1	9.6505147 sine Altitude.
29° 58′ 51″	9.6987182 sine Latitude.
12° 54′ 48″.0261 . . .	9.3492329 sine Declination.
30° 57′ 21″.9373 . . .	9.7112850 sine R. Ascension.
12° 54′ 48″.0261 . . .	9.3603578 tang. Declination.
24° 1′ 26″.4551 . . .	10.3509271 cotang Obliquity.
30° 57′ 21″.9373 . . .	8.7780196 tang. R. Ascension.
24° 1′ 26″.4551 . . .	9.9606491 sine Obliquity.
33° 17′ 35″.2198 . .	10.1826295 cotang. Longitude.

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These elements are built in the structure of both Pyramid and Sphinx; they are beyond question not liable to error from conjecture or mere inference, because they are the result of actual measurements and cannot belong to any other date than 2782 B. C. This is the Sothic year in Egyptian Chronology, and the structure of the Pyramid and Sphinx seems to have been erected to place that event on record in mammoth symbols of enduring fame. Their birth-date and horoscope is written upon and within them. Admit the elements of structure and the date of their erection can be astronomically determined beyond either doubt or dispute.

Hollidaysburg, Penn. S. Beswick, C. E.

THE GARDEN OF EDEN.

PARADISE is spoken of as "a garden eastward in Eden,' and nearly all maps of the world found in mediæval MSS. give it a place in the extreme east. The Ganges in those maps empties itself into the ocean, about the place where our modern map-makers place the most northerly of the Japanese islands, and opposite the mouth of the Ganges is the island of "Paradisus." But notwithstanding this definite location, there seems to have been a suspicion that the garden might be mythical, for a MS. in the British Museum declares that "Paradise is neither in heaven nor on earth." (*St. Patrick's Purgatory: By Thomas Wright, London, J. Russell Smith, 1844, pp. 25): "It hangeth between heaven and earth wonderfully, as the ruler of all things made it. And it is perfectly level in both length and breadth. There is neither hollow nor hill, nor is there frost or snow, hail or rain; but there is *fons vitæ* that is the well of life." If Paradise was not thus in mid-air it was, at all events, impossible to find it on the earth. Dr. William Smith's Dictionary of the Bible, published in 1863, said: It would be difficult, in the whole history of opinion, to find any subject which has so invited and at the same time so completely baffled conjecture as the Garden of Eden. The three continents of the old world have been subjected to the most rigorous search; from China to the Canary isles, from the Mountains of the Moon to the coasts of the Baltic, no locality which in the slightest degree corresponded to the description of the first abode of the human race has been left unexamined. The great rivers of Europe, Asia and Africa have in turn done service as the Pison and Gihon of Scripture, and there remains

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nothing but the new world wherein the next adventurous theorist may bewilder himself in the mazes of this most difficult question.

A New World theorist has since argued that Paradise was at the north pole, supporting his ingenious contention by many a learned chapter. (*Warren: *Paradise Found*): Sir. J. W. Dawson, on the other hand, favours the Delta of the Euphrates, by the Persian Gulf. According to the Bible geographer, says Dawson, the primitive seat of man was in the south of the Babylonian plain, in an irrigated district of great fertility, and having in its vicinity mountain tracts abounding in such mineral products as were of use to primeval man. Again, he thinks there is a curious biblical connection between this district and the earliest history of post-diluvian man. The ark of Noah, we are told, grounded on the mountains of Ararat, and immediately after the deluge the survivors moved southward and westward and settled themselves in the plain of Shinar. This would be natural if to them Shinar or its vicinity was the site of Eden. (*Modern Science in Bible Lands: By Sir J. William Dawson, London, Hodder & Stoughton, chap. iv.) The latest identification of the site of Eden, however, is offered in *Pearson's Magazine* for February, 1898, in which Mr. Herbert C. Fyfe explains the supposed discovery of Mr. H. W. Seton-Karr, the well-known traveller and big game hunter. It is in Somaliland, in East Africa, that Mr. Seton-Karr fancies he has discovered a region which tallies with the description of the Garden of Eden in Genesis, both as regards its physical conformation and its gold-bearing character. About a hundred miles from the coast, in a southwesterly direction from Berbera, he reached a long, low hill, the western face of which forms the right bank of the Issutugan. "When he had reached the summit of the hill and thus commanded a view of the country on every side he saw that it was surrounded by four rivers, the names of which he subsequently discovered to be the Bolgasham, the Dago, the Issutugan and the Dararweina." It appeared to him also that the climate and the physical conditions of the country were such as the supposition required. Mr. Seton-Karr submitted the hill to a geological examination, and to his intense satisfaction he discovered some flint implements which might have been made by primitive man. English experts, indeed, regard them as the most ancient yet discovered. Mr. Fyfe says they are ancient enough, in fact, to include amongst them those which Adam used when 'he

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delved' to turn the bounteous earth to his use. . . . In fact, Mr. Seton-Karr had found the veritable cradle of the first man, and here, on the very same spot, the primitive implements with which, in such a favoured region, he had met his few and simple needs.

When there is such a disposition to accept literally the legend of Paradise and to locate the Garden of Eden geographically, it may be as well to look again at some of those old writers who were driven to confess that an earthly paradise could never be found. Two centuries ago Dr. Thomas Burnet stated the difficulty as follows: Some think the place of Paradise may be determined by the four rivers that are named as belonging to it and the countries they passed through, but the names of those rivers are to me uncertain and two of them altogether unintelligible. Where are there four rivers that come from one head as these are said to have done, either at the entrance or issue of the Garden? . . . We see with what ill success our modern authors have ranged over the earth to find a fit spot of ground to plant Paradise in. Some would set it on the top of a high mountain, that it might have good air and fair weather; others would seat it in a plain or in a river-island, that they might have water enough. It is like seeking a perfect beauty in a mortal body—there are so many things required to it, as to complexion, features, proportions and air that they never meet altogether in one person. . . . Neither doth Scripture determine with any certainty either hemisphere for the place of it; for when it is said to be the Garden of Eden 'tis no more than the 'garden of pleasure' or delight, as the word signifies. (*Burnet's Theory of the Earth, Book II., Chap VII.)

The ingenious John Wilkins also, Bishop of Chester, about the same time, in his speculations concerning "another habitable world in the moon," tells us that some writers, deriving their opinion in all likelihood from Plato, located Paradise in or near the moon. "Some would have it to be situated in such a place as could not be discovered, which caused the penman of Esdras to make it a harder thing to know the outgoings of Paradise than to weigh the weight of fire or measure the blasts of wind or call back a day that is past. But notwithstanding this, there be some others who think it is on the top of some high mountain under the line, and these interpreted the torrid zone to be the flaming sword whereby Paradise was guarded. (*A Discovery of a New World, etc., by John Wilkins, London, 1684.)

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Paradise was said to be rendered inaccessible by a wall of fire surrounding it and reaching to heaven. In a narrative of the fourteenth century three monks of Mesopotamia came within twenty miles of Paradise, "the place where heaven and earth join together in the east." That seems to mean that when they reached the extremity of their eastern journey and thought fit to turn back, they were told that the place of Paradise was still twenty miles further on. Columbus thought to find it, but of course he failed. The pious Mohammedan finds the Garden of Eden in Ceylon, and shows us there Adam's peak, with Adam's footprint in the rock; but here we are evidently in the region of fancy and myth.

The passage in Esdras, which Burnet alludes to, is as follows: Esdras wants to know whence the wicked heart cometh, and the angel Uriel says, I will tell you if you can tell me one of these three things: Weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past. Esdras cannot do it. Then Uriel puts further riddles: If I should ask thee how great dwellings are in the midst of the sea, or how many springs are above the firmament, or which are the outgoings of Paradise, peradventure thou wouldst say to me, "I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven." It appears then that even so long ago as the days of Esdras Paradise could not be found on earth. And, perhaps, after all the moderns will have to come nearer to the view of St. Aug ustine, who defends Genesis against the Manichæans and proceeds to lay down the principal that, besides the literal meaning, there was a spiritual meaning which was veiled in the form of allegory. GEORGE ST. CLAIR.

THE LAND OF PUNT.

Part III of M. Naville's royal folio ehition of *Deir el Bahari*, which is now in the press and will probably be issued to subscribers to the Egypt Exploration Fund for 1896–97, deals with the Land of Punt, a subject of much interest to geographers.

One of the undertakings of Queen Hatshepsu, upon which she most prided herself, was the maritime expedition she sent to the Land of Punt to open up commercial intercourse between Egypt and Inner Africa. The incidents of this expedition are depicted in a series of coloured sculptures on the southern wall of the middle colonnade of the Great Temple at Deir

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el Bahari, facing the representation of the miraculous birth of the queen. The Punt sculptures were discovered by Mariette in 1858. But M. Naville, in the course of his systematic exploration of the Temple, has been able to add a good a deal to what Mariette excavated with undue haste, and his elaborate and sumptuous publication for the first time renders all the materials available for Egyptologists.

The name of "Punt" is found in mythological inscriptions from a remote antiquity, frequently as synonymous with Neterts, "the divine land." M. Naville draws attention to the fact that it is generally written without the sign indicating a foreign country, and he inclines to think that it may possibly have been the original home of the Egyptian race before they occupied the lower valley of the Nile. But where was the Land of Punt? Mariette identified it with Somali land, others have extended it to both sides of the Red Sea. M. Naville claims to have proved that the Land of Punt, to which Queen Hatshepsu sent her expedition, was somewhere on the African coast of the Red Sea, probably between Souakin and Massowah, and certainly north of the Straits of Bab el Mandeb. He believes it to have been an emporium of local trade, where the frankincense of Arabia and the various products of Inner Africa were brought to be bartered for Egyptian commodities.

The sculptures representing the Land of Punt are divided into two rows by a line of water, in which fishes and tortoises are swimming. In one row we see the inhabitants of the country, in the other row the arrival of the Egyptians. The inhabitants consist of two clearly marked races, the Puntites proper, whose colour, physiognomy and garb show them to be of the Hamitic stock, and akin to the Egyptians themselves, and negroes, black and brown. Both races seems to be living together in amity in wicker-work huts, built on poles, with ladders giving access to them, no doubt as a protection against wild beasts. The huts stand under the shade of palms and other trees, in which birds had built their nests and laid eggs. Some of these are ebony trees, others apparently are frankincense-bearing. The fauna is entirely African. There are cattle of two breeds; with short horns, such as is found in Somaliland at the present time, and with long and twisted horns, which is now confined to South Africa. The other African animals represented include the giraffe, the leopard, the monkey and the ape and possibly the rhinoceros. M. Naville comments on the fact that the rhinoceros has never yet been identified

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with certainty on Egyptian sculpture, but he believes that the horn of the rhinoceros is to be found here among the products of Punt. White dogs with long hanging ears are represented as keeping watch over the huts of their masters, and also as being put on board the Egyptian ships. Finally we have the return of the ships to Thebes, where the Puntites and negroes are seen laying the products of their country already mentioned at the feet of Queen Hatshepsu. Altogether we have here a unique illustration of prehistoric commerce, depicted by a faithful contemporary artist. J. S. COTTON.

FOREIGN ARCHAEOLOGICAL SCHOOLS IN GREECE.

Daniel Quinn, Ph. D., has written an interesting account of Education in Greece for United States Commissioner of Education William T. Harris, LL. D., from which we take the following account of the foreign archæological schools in Athens. There are now four such schools in Athens. The French and German schools are supported by their respective governments; the British school receives partial support from the government; the American school is supported entirely by the Archæological Institute of America and by private contributions. These schools are simply groups of young investigators under the guidance of older specialists.

THE AMERICAN SCHOOL.

This school is under control of the Archæological Institute of America, by whom it was founded. Through the co-operation of nine of the first colleges of this country, each of which promised to contribute $250 annually for ten years, the school at Athens was established, and in the autumn of 1882 Mr. W. W. Goodwin, professor of Greek at Harvard University, went to Athens as the first director of the new school.

The founders of the school did not limit its scope to archæology, foreseeing that, although most of the best work done would be in archæology, yet many a young college graduate might profit much by a year's philological or historical training there in the very centre of old Hellenic life.

After a few years of existence the school became prosperous enough to warrant the erection of a house adapted to the needs of the school. The Greek government, with characteristic generosity, donated the grounds, and in 1888 the fine new building was ready for occupation.

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Since that time American archæological or classical students and scholars visiting Athens have found at the foot of the southeast slope of Lykabettos an institution that they may take just pride in. They find there an excellent library, adapted especially for the study of the art, topography, epigraphy, language and literature of Ancient Greece. They find a small knot of young enthusiastic men, who find highest delight in delving, now by book and now by spade, into the marvelous life of that people which has been the civilizers of the world.

The school sends out two sets of publications—the *Annual Reports* and the *Papers of the American School of Classical Studies. The American Journal of Archæology and of the Fine Arts* also publishes much of the work of the school.

The management of the school was, during the first six years of its existence, in the hands of a director sent out annually from one of the co-operating colleges. Now, however, the director is appointed for a period of five years. The present director, Prof. Rufus B. Richardson, whose term of five years would have expired this year, has been reappointed. Thus the school falls under the direction of a man who, by continuous residence in Greece and by unbroken application to scientific work there, will bring about the best results that are possible. Beside the director there are two other officers, a professor of literature and a secretary. These are appointed annually. The Americans have made important excavations at Sikyon, Thorikos, Akaria in Attika, at the Heraeon, near Argos, at Etreria in Evboea, and elsewhere.

THE BRITISH SCHOOL.

This school was founded in 1886. It has been supported by the universities of Cambridge and Oxford and the Society for the Promotion of Hellenic Studies. The government now contributes something toward the maintenance of the school. Its chief organ is the *Journal of Hellenic Studies.*

The school is under the direction of a committee, which meets in London, consisting of Hellenists and art lovers. In Athens the management is in the hands of a director. The library of the school is a very good one. Successful excavations have been carried on by the school at different places in Greece and also in the island of Kypros.

THE GERMAN ARCHÆOLOGICAL INSTITUTE.

The German Archæological Institute was modeled after its elder sister, the institute at Rome. In 1874 the Roman school,

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then known as the Royal Prussian Archæological Institute was changed into the Imperial German Archælogical Institute, and in this same year a branch school was established at Athens. The branch, however, grew so rapidly in importance that in 1887 it was raised to equal rank with the institute at Rome, and since that year is known as the Athenische Abtheilung des Kaiserlich Deutschen Archæologischen Instituts.

The institute is located in a fine edifice built by Schliemann expressly for the purpose. It is under the management of two secretaries. These are now Prof. Wilhelm Dörpfeld and Dr. Paul Wolters. Five stipendiaries are kept in the institute at Athens. To be eligible as stipendiary one must have already received the doctorate.

The library of the institute, an excellent one for archæological work, took its beginning from the books collected by Arthur von Velsen, who died in Athens in 1861 as secretary of the Prussian ambassy.

The magnificent work of the institute is evident in its publication, the *Mittheilungen des Kaiserlich Deutschen Archæologischen Instituts, Athenische Abtheilung*. The publication was begun in 1876 and appears as a quarterly. The language of the publication is mostly German. Occasionally, however, an article contributed by some one or other nationality appears in the writer's own vernacular, e. g., Greek or English.

THE FRENCH INSTITUTE.

The French school was founded in 1876 under the title of the École Française d'Athenes. Since 1876 it is known as the Institut de Correspondance Hellénique. The school devotes itself chiefly to archæological studies. It has carried on excavations with eminent success at various places—e. g., at Delos. At present the French school is conducting excavations at Delphi. The work is being done with characteristic thoroughness. Here it is that the fragments of hymns to Apollo, with ancient musical notation, were discovered. In 1890 the French government appropriated 500,000 francs for the inaugurating and carrying on of these excavations.

The school is under the guidance of a director appointed by the government. He directs the work of the school as a whole, and also gives advice and assistance to the individual members. The members are six in number. No one is eligible for membership unless he be a professor extraordinary in the academy. Each member remains at Athens for a term of three

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years. Some of the best French Hellenists, philologians as well as archæologists have been members of this school.

Up to the year 1887 the work of the school and its results were made known through different periodicals, especially the *Revue Archéologique*. But since that year the school has published a monthly periodical of its own, the *Bulletin de Correspondence Hellénique*. To this publication there has been added since 1881 the *Bibliothèque des Écoles d'Athènes et de Rome*.

GREEK ARCHÆOLOGICAL SOCIETY.

In addition to the above foreign schools there is a Greek archæological society which was founded in 1837 through the zeal and determination of Kyriakos S. Pittakes and Alexander Rizos Rangabes. With limited means at its disposal this society has accomplished wonders. Excavations have been scientifically and successfully carried on at many different places, notably at Athens (on the Akropolis), Elevsis, Epidavros, Tanagra, Mykenæ, Lykosoura, Sparta and Rhamnous.

Since its foundation the society has published the *Archaiologike Ephemeris* as its organ. The society twice almost ceased to exist on account of lack of funds, and accordingly the publication of the journal was twice interrupted. It is now published quarterly in splendid style and scientific accuracy. Beside the *Ephemeris* the society also publishes its *Praktika* from time to time, in which the reports of the various officials of the society make known the progress of the work done under their special charge.

GRORG MORITZ EBERS.

We are indebted to the *Literary Digest* for the fine portrait of the late Prof. Ebers in this number of BIBLIA. The *Literary Digest* says editorially:

To breathe life into the dry bones of Egyptology by writing novels with ancient Egyptian characters is an accomplishment more admired than imitated. Few novelists care to be archæologists, and still fewer archæologists could be novelists if they tried. Georg Moritz Ebers, whose death was announced a few days ago, was at once a novelist of recognized merit and an Egyptologist of very high rank. He is compared with Sir Walter Scott and with Felix Dahn. The latter, a German university professor, like Ebers, also possesses the rare combination of imaginative power and love of research, and is doing for ancient Germany what Ebers has done for ancient Egypt.

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The story of his first book, "An Egyptian Princess" ("Eine aegyptische Koenigstochter"), which still remains his most popular book, is related as follows by *The Saturday Review*, London:

"Determined, with the peculiarly characteristic German tendency toward special branches of knowledge, to devote himself to the study of Egyptology, Dr. Ebers had the good fortune as a young man to be placed under the guidance of the great Lepsius. His course of study, mapped out to him by the latter with the broadest latitude as regards kindred sciences, led to the aggregation of an immense number of valuable facts connected with Asiatic history, especially as regards the twenty-sixth dynasty of the Pharaohs of Egypt and the fall of the kingdom through the Persian invasion under Cambyses. Dr. Ebers felt that this rich materiel was well adapted for the construction of a history of that critical period, and straightway applied himself to the task. But as he progressed in the work it was borne in upon him more and more that the subject was far more suitable for epic or dramatic treatment that was to stand the critical test of historical exactitude. Instead of a dry chronicle he therefore wrote the romance which made his fame, and carried the bulky MS. in considerable trepidation to his master Lepsius. It was received with scientific scorn, and the fear expressed that Dr. Ebers would seriously compromise his academic rehutation by such a piece of folly. But after reading the book Lepsius changed his opinion. He pronounced it to be a learned work worthy of being published, and of absorbing interest; but he thought it too erudite for the general reader and advised a careful reconstruction. Ebers had the good sense to perceive the truth of the criticism, and the story was thoroughly revised before it was issued in its present form."

The main events of Eber's life may be told as follows:

He was born March 1, 1837, in Berlin, his father, a banker, dying before his birth. He had the remarkable good fortune to live in the same house with the brothers Grimm, the great grammarians and masters of German folk-lore, and the bent of his mind may have been partly due to their influence. In 1856 young Ebers matriculated at Göttingen, but an attack of paralysis soon compelled him to leave. In 1859 he had recovered sufficiently to attend the University of Berlin, where he devoted himself to Egyptian languages and archæology. His course at Berlin and subsequent researches in the great European museums brought him into such prominence that in 1865 he was made a lecturer at the University of Jena, and three years later was given the chair of Egyptian languages and archæology. In 1869–70 he made extensive researches in

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Egypt and other North African countries, and in the latter year his talents were recognized by the University of Leipsic, which made him professor of Egyptology. In 1872–73 he again visited Egypt, but in 1876 his explorations and active university work were interrupted by a second attack of paralysis. His retirement from active life gave him more opportunity for literary composition, however, and he became a prolific writer. He resigned his professorship on account of his ill-health in 1889. Paralysis held him a prisoner till his death at his villa, near Munich, on August 8.

Ebers wrote in all sixteen historical novels, many learned treatises, fairy tales, biographies, two great works of reference on Egypt and Palestine and some verse. His principal novels, with their dates, are as follows:

"An Egyptian Princess," 1864; "Uarda, a Romance of Ancient Egypt," 1877; "Homo Sum," 1878; "The Sisters," 1880; as taught in the Egyptian religion. The necessity of virtue, "The Emperor," "The Burgomaster's Wife," 1881; "Only a Word," 1883: "Serapis," 1885; "Cleopatra," 1894; "In the Fire of the Forge," 1895; "In the Blue Pike," 1896; "Barbara Blomberg," 1897; "Arachne," 1898.

His principal works other than of fiction are as follows:

"Through Goshen to Sinai," 1872; "Egypt, Descriptive, Historical and Picturesque," 1878; "Palestine, Descriptive, Historical and Picturesque," 1881; "Lorenz Alma-Tadema, his Life and work," 1886; "Story of My Life," 1893.

Ebers also discovered a papyrus, one of the best in existence, which is thus described by the Springfield *Republican:*

"He added greatly to his reputation as a scholar by his discovery of the Ebers papyrus, the second in extent and the first in preservation of all the Egyptian handwritings known to us. This manuscript of the 16th century B. C. is described by himself in his treatise (published in 1873) as a 'Hieratic Manual of Egyptian Medicine,' and is, in fact, a complete system of medical practice in that distant day, while it casts a remarkable light on the language and culture of the ancient Egyptians. Dr. Ebers also discovered the important biographical inscription of the 'Amen em Neb,' which, by the way, is brought effectively into one of his historical novels."

His last work, "Arachne," is just now being reviewed in the American and English critical journals.

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BOOK REVIEWS.

THE HOPE OF IMMORTALITY. BY REV. J. E. C. WELLDON, HEAD MASTER OF HARROW.

In all the leading nations of the earth the doctrine of immortality is a tradition handed down from immemorable antiquity. It is a doctrine taught in the sacred books of all religions, and which are regarded as infallible revelations from God. The basis of all religion in ancient and modern times is the future destiny of the soul, but independent of all theories. Immortality of the soul is a doctrine standing by itself. It is a belief so universal that it appears like the spontaneous result of an instinct.

The conception of immortality was the great factor in the religion of the ancient Egyptians, and also the conception of law and responsibility. There was much poetic beauty and ethical power in the doctrines and symbols exemplifying the doctrine, as taught in the Egyptian religion. The necessity of virtue, the certainty of retribution and a glorious immortality. In the religious systems of the Accadians, and after them the Babylonians and Assyrians, the hope of immortality asserts itself, and as we trace the history of their religion we find the idea of the future life was gradually purified and spiritualized. Among the Zoroastrians the belief is a future life, an existence after death, which is to bring the renewal or punishment earned by every soul during its earthly career, was one of its fundamental doctrines. The Gathas and the Vendidad of the Avestan religion presents to the faithful, with clear and well established details, the trial and judgment that every soul is to encounter. The theology of the Vedic hymns, ranging over a period of a thousand years, express the hope of personal existence after death of immortality.

But the place where we might have expected that this belief would have been the strongest, in the Old Testament, it is completely ignored. The soul's immortality was not declared, it was not denied ; it was simply left out of sight, and no trace can be found regarding the belief of the Hebrews on the subject. But as the Mosaic law was an inevitable reaction against the creed and ritual of Egypt when the Hebrews left the country after years of oppression, they left the beliefs and symbols of the Egyptian religious system behind their backs. Mr. Welldon, however, finds many proofs that the Hebrews had distinct conceptions of a spiritual and retributory immortality, and that the sacred and sublime hope which pervades the later

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canonical books finds its consummation in the closing chapter of Daniel's prophesy (xii: 13).

Mr. Welldon touches lightly upon the history of the belief of immortality, but considers very fully the value and external and internal evidences of the belief and its Christian amplification. The external evidences lie severally in the constitution of the universe, in the nature of man and in the being of God. From each of these three principles converjing lights are shed upon the destiny of the soul. The internal evidences of immortality are its immateriality, its indissolubility, its spontaneous energy and its affinity to the Divine Nature.

This book does not pretend to be an exhaustive treatise, but it is written in a popular rather than a scientific manner, and in a simple, straightforward style, and it is a logical and clearly written contribution to theological thought upon one of the greatest of subjects.

(New York : The Macmillan Co., No. 66 Fifth avenue ; 12mo., pp. 350. Price $1.50.)

A valuable compendium of Oriental history has recently been published by Prof. Hummel of Munich, in the series published by Goeschen in Stuttgart. It is entitled "Geschichte des alten Morgenlandes," and contains an excellent resume of the recent finds in Babylonia, Assyria, Egypt, Palestine, etc., together with a discussion of the light they have shed on Oriental history.

The Trustees of the British Museum have recently issued the second volume of the catalogue of the Greek papyri in their possession. It will contain descriptions of all the papyri acquired in the years 1891–95, with the complete texts of nearly 300 documents, accompanied by introductions and notes. These documents are wholly of a non-literary character, and include official and private papers of very valuable kinds, the literary texts having been already published elsewhere. The editor, as in the case of the first volume (published in 1893), is Mr. F. G. Kenyon. An atlas of facsimiles, containing 123 plates of dated papyri, will be published at the same time.

PALESTINE EXPLORATION FUND.

The contents of the *Quarterly Statement* for July were unusually interesting, but by far the most important was the announcement that with permission of the Sultan the new exca-

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vations would begin at once. This will lead to a careful study of all that relates to Gath and to Goliath and the giants generally. Those men of Anak, who so awed the spies and made them seem in comparison as "grasshoppers," have never been adequately studied. There can be no doubt of their existence, and the talk of sun-myths in connection with them is now put aside as absurd. What may be found no one can foretell, but it would not be strange if some traces of their great weapons were discovered. We should probably think of Goliath as a late survivor of his race, a remnant, as it were, and we are justified in thinking that the Valley of Rephaim (giants) was so named before David's day. Indeed, the northern boundary of Judah is said in Joshua (xv: 8) to have passed by the end of the "Valley of the Giants."

In regard to this boundary of Judah a writer in the *Quarterly*, dealing with the question of Nehemiah's ride, takes the ground that the boundary of Judah divided the city of Jerusalem in the middle. He believes that when we read in Joshua that line ran up the valley of Hinnom, the valley which is meant is the Tyropœon. He reaches this conclusion by assuming that a part of Jerusalem belonged to Judah and a part to Benjamin, and this he infers from the statement that Judah took possession of that city or sought to do so, according to Joshua (xv: 63) and Judges I. (8, 21). Thus many conclusions rest on this idea that a part of Jerusalem was of Judah, and that is made the fundamental idea of its topography, of the location of the Valley of Hinnom and of that of the "Valley Gate," and so forth.

To my mind the fact that Jehu or Jerusalem is mentioned as a city of Benjamin and is not mentioned as a city of Judah is conclusive. Then I put Hinnom where every Biblical description puts it, south and west of the city, and through it, I think, the boundary ran. This leaves everything clear except the statement as to Judah fighting against the city, and as to this I would make the suggestion that that tribe seems to have made war for all the southern district, so that it apparently fought for the portion assigned to Simon. Thus it may be thought of as making a general southern campaign, which included Jerusalem. Moreover, a part of the tribe who dwelt in the neighborhood of the present leper hospital would be in immediate contact with the Jehuites, and this would be still more so if, as is likely, they tilled the soil in the rich valley of Hinnom.

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The mention of the giants suggests Consul Gilman's admirable tale, "Hassan, a Fellah." With the thoroughness of Sir Walter Scott Mr. Gilman had constructed a romance which is from beginning to end a picture of Palestine as it is, and of the lives lived by its people, especially by the fellaheen. He knows it well and tells us all about it in a most instructive way. Hassan is a young giant, a true son of the Anakim, and his home is in the Wady Bettir. His loved one belongs to Malba. They walk in the Valley of Roses. They go into the neighboring Jerusalem and see all that is there. The Turkish officials, the Jews, rich and poor, the wise woman, the vindictive old men, the sheep, the flowers, the fountains, the harvests, the conscription, the blood feud, the lepers, the horses—all and many more are here, making the most vivid description that has ever been given. It was a work which needed to be done. It could be better done by means of a tale, and this Mr. Gilman, four years consul in Jerusalem, has skillfully done. To those who have been in the land this book is invaluable. It is issued by Little, Brown & Co. of Boston, and has some six hundred pages.

The account by Dr. Bliss of his work at Jerusalem is nearly ready. It will tell the whole story and have some seventy plans and illustrations. I cannot now announce the price, because the charges for customs and freight are not known, but will do so at the earliest possible time. An accident to the publisher has delayed the volume, which is eagerly awaited. By the time it has been received and digested reports will be coming from Gath. Will not subscribers remit promptly and will they not endeavor to enlarge the list?

A revised list of local secretaries is nearly ready.

THEODORE F. WRIGHT,
Hon. Sec. for U. S.
42 Quincy St., Cambridge, Mass.

ARCHAEOLOGICAL NOTES.

Dr. E. J. Goodspeed, who has been appointed assistant in biblical and patristic Greek in the University of Chicago, has, in the last number of the *American Journal of Philology*, a paper upon a bit of papyrus containing a mathematical figure and demonstration.

Dr. Karl Lehman of the University of Berlin, and Dr. Belck, also of Germany, are on a scientific tour through the north-

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eastern provinces of the Turkish Empire in Asia Minor. An examination of certain tombs and a search for new Vannic inscriptions and a collation of others already known form part of their work during the summer months.

Dr. G. Schumacher has an interesting article in the last number of the *Zeitschrift des deutschen Palaestina-Vereins* on the Southern Hauran, accompanied with illustrations and an excellent map. He states that the Jewish colonies established there by Baron Rothschilds have planted 371,000 fruit trees. The present inhabitants of the region number 15,600 souls. A telegraph already reaches the most important Turkish ports, and a railroad is in process of construction. Dr. Schumacher gives also a description of the remarkable ruins of the country.

"The Southern Bashan. Investigated and Described for the First Time," is the title of a very valuable article by Dr. G. Schumacher, and which fills two entire numbers of the *Zeitschrift* of the German Palestine Society, Vol. XX., Nos. 2 and 3, pp. 67–227. The subject is covered from all sides with scholarly exactness of detail, and accompanied by seventy-seven illustrations and an excellent map. The several chapters treat of the history, the geography and topography, the government, the fauna and flora, the inhabitants, archæology, etc., of the Hauran.

Prof. Petrie complains that the museum at Gizeh has taken even more than its legal half of his recent finds at Denderah, so that no adequate portion of his discoveries has reached England. Among these finds there were an enormous mass of new religious texts and many mummified sacred animals (ibises, snakes, cats, goats, ichneumous, monkeys, especially dogs and cows), were found, although many of their burial places had been consumed by conflagration. Interesting pieces of ruined temple furniture (ornamented with glass mosaics) were found, and two treasures of temple vessels in bronze, etc., and which had been buried, which are very valuable for the history of Egyptian art.

Dr. R. W. Richardson, the director of the American Archæological School at Athens, thinks there is little doubt that they have discovered the famous fountain of Corinth, and also the temple of Apollo, mentioned by Pausanius as the first object of

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interest on the right of one going from the Agora on the road toward Sikyon. Says Dr. Richardson: "We are now bending our energies to the laying bare of the façade of this fountain, not to the exclusion of other work; and though we have over twenty feet depth of earth to deal with, we hope to accomplish it before the first of June. If not, and if the money holds out, we shall fight it out if it takes all summer."

A New York State branch of the Egyptian Exploration Fund has been recently organized as an auxiliary of the English society, whose name it bears. Spencer Trask is president of the branch; the Rev. Dr. Adolphus F. Schauffler, vice-president; Andrew Mills, treasurer; the Rev. Dr. Charles R. Gillett, secretary, and the executive committee is composed of the Rev. Dr. Eugene A. Hoffman, Charles Dudley Warner and Caryl Coleman. The work of the Fund is threefold, including exploration, archæological survey and the recovery of buried papyrus documents. The annual membership dues of the branch, whose home is at No. 700 Park avenue, are $5.

Mr. Hormuzd Rassam places Ur, the original home of Abraham, in Northern Mesopotamia, some one hundred and fifty miles northeast from Aleppo. Says Mr. Rassam: "Theorists may say that Abraham came from Babylonia in Southern Mesopotamia, but I am a believer in St. Stephen, the martyr, and he said that Abraham came from Aram-Nahraim in Northern Mesopotamia and not from Babylonia. Theories I do not care about. You must remember that in the cuneiform writing there is no alphabet but merely phonetic sounds. I could give you ten names in Asiatic Turkey that are almost the same as in Europe and America, *e. g.*, there is no reason because there is Alessandria in Italy that it should be the Alexandria of Egypt even if the letters were written the same. Supposing it was really Ur that has been found in the cuneiform writing, how do we know that Abraham was there? There might be twenty Urs. If we trust to theories we might as well give up the Bible. I am very sorry that in some newly issued Bibles they have put 'Ur of the Chaldees' in Southern Mesopotamia. Other learned writers agree with me that it is about where I have found it. Abraham, the son of Nahor, was born there, and went thence to the land of Canaan."

The numerous papyri unearthed some time ago by Messrs. Grenfel and Hunt from the ancient city of Oxyrhyncus, Egypt,

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are being gradually deciphered. One of them, a letter from a boy, evidently a petted darling, to his father, sounds strangely modern, though it is at least 1,600 years old:

"Theon to his father Theon, greeting. It was a fine thing of you not to take me with you to the city! If you won't take me with you to Alexandria I won't write you a letter or speak to you, or say goodby to you; and if you go to Alexandria I won't take your hand nor ever greet you again. That is what will happen if you won't take me. Mother said to Archelaus, 'It quite upsets him to be left behind (?)' It was good of you to send me presents . . . on the 12th, the day you sailed. Send me a lyre, I implore you. If you don't I won't eat, I won't drink; there now!"

Prof. Hilprecht writes to the *Sunday School Times* that about seventy clay tablets have been recently discovered by Arabs in the ruins of Birs Nimrud, the ancient Borsippa and sister city of Babylon, on the western side of the Euphrates, generally but erroneously regarded as representing the site of the biblical Tower of Babel. These are the first literary documents obtained from this high towering mound, from which Sir Henry Rawlinson many years ago rescued Nebuchadrezzar's inscribed barrel cylinder. The tablets are on their way to Constantinople, where, immediately after their arrival, they will be examined by Prof. Hilprecht, acting as curator of the Babylonian section of the Imperial Ottoman Museum.

The bazaar of Yildiz Kiosk, in Constantinople, arranged for the benefit of the wounded and for the widows and orphans of Turkish soldiers killed in the last Græco-Turkish war, and under the patronage of the Sultan, has received many extremely valuable and beautiful gifts from all provinces of the empire and from Egypt. Among them are a small number of Babylonian, Egyptian and Phenician antiquities. Before their public exhibition they were submitted by the Minister of Agriculture, chief of the commission of the bazaar, to Prof. Hilprecht for examination. Several pieces were declared forgeries by the latter, prominent among them a large relief in marble supposed to represent King Nebuchadrezzar. Some of the Babylonian seals and seal cylinders contributed are of fine workmanship and rare beauty, mostly belonging to the Persian period.

Mr. D. G. Hogarth, the director of the British School of Archæology at Athens, is editing a collection of essays by vari-

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ous hands designed to summarize the contributions made to knowledge by archæology in this century. His object is, more particularly, to show how far the views of the leading recognized authorities have been confirmed or modified. Dr. S. R. Driver, Regiu's professor of Hebrew at Oxford, takes the Old Testament; Mr. F. Ll. Griffith, formerly of the British Museum, takes Egyptology and Assyriology in their relation to profane history; Mr. Hogarth himself deals with Greece, prehistoric and classical; Mr. F. Haverfield, of Christ Church, will write of Rome and Latin literature and archæology, and the Rev. A. C. Headlam, of All Souls, will treat of the New Testament and Christian antiquities. The work will probably be ready by the coming winter, and will be published by Mr. John Murray of London. Mr. Hogarth has also in hand a volume for a geographical series to be edited by Mr. H. J. Mackinder and published by Mr. Heinemann. M. Elisée Reclus takes the Western Mediterranean; Mr. Hogarth is writing of the eastern, with all the surrounding lands from the Balkans to the Soudan, and also Greece to Persia. The rest of the world has been apportioned to various well known writers, English and foreign. The volume will not appear for about a year. Mr. Hogarth's archæological reports, especially on the Melian discoveries of this last spring, keep him busily employed, but as an undertaking of the future he has in view a history of the Macedonian Conquest of Asia, treated as one episode in the eternal East *versus* West struggle, and he hopes also to collect in another volume further reflections on the Debatable Land in that struggle and the races which have peopled it, supplementing with the light of more mature experience his "Wandering Scholar in the Levant."

It has long been an unsettled problem regarding the site of Zion. The question whether Zion is the southwestern and higher mount of Jerusalem or the southeastern or lower mount upon which the city is situated has been variously answered. The authors of the Books of Maccabees directly identify Zion with the Temple Mount. On the other hand, Josephus says that the citadel taken by David was on the western hill, and this hill has been identified with Zion since the fourth century A. D. In recent decades the opinion, however, that this honor is to be given to the opposite mount, separated from it by the Tyropœan valley, has prevailed to such an extent as almost to be unanimous. Col. Wilson thinks that the supposition that the Zion of David was on the western hill necessitates the be-

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lief that after the return of the captivity the name was applied to the eastern hill, and that during the first century it was re-transferred to the western hill. A more probable view is that Zion was the eastern hill, and that the name was only applied to the western hill after Constantine had built his 'New Jerusalem,' or group of churches, on the supposed site of Christ's death and burial.

The first half of Vol. III of the *Biblische Studien* contains an interesting article on the subject by Prof. Dr. Rückert, under the title of "Die Lage des Berges Sion." Dr. Rückert defends with a goodly array of arguments the traditional view. His method is the historical, consisting largely in the examination of the use made of the word "Zion," in both the canonical and Apocryphal Old Testament books. In this discussion he accepts as genuine the superscription of the Psalms, and mentions some other literary views not in accord with modern critical results.

A leading Protestant theologian, Prof. Oettli of Greifswald, himself a good authority on Jerusalem topography, declares that Rückert's researches will compel scholars to reopen the discussion of the question as to the identification of the biblical Mount Zion.

Says a writer in the *Independent*, the ancient Egyptians made use of exotic as well as indigenous woods in their cabinet and wheelwright work, but the hieroglyphic inscriptions gives us scanty information as to what these woods were. It is possible, on the other hand, to reach very exact conclusions on this point by the chemical analysis and histologic study of the different remnants which have come down to us. This is precisely what has been done by Dr. Georges Beauvisage, professor of botany and the facultié of medicine at Lyons. He has taken some pieces of boards from Pharaonic coffins and some utensils in ebony, and after a microscopic examination has reached the following results: The coffin lids, which were sent from Cairo and came from excavations at Meir, near Quosieh, belonged to the twelfth dynasty. He showed all the distinctive characteristics of yew wood, of the variety called *taxus baccata*, that being the only variety of the yew then known in the oriental region of the Mediterranean basin. This kind of yew is not met with in Egypt or in Syria, and the nearest region to the Nile where it grows naturally is in the Taurus Mountains of Cilicia. Hence it was from there that the Pharaohs of the

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twelfth dynasty imported it, unless it grew in early times among the mountains of Northern Syria. In any case, it is evident that at that early period relations already existed between Egypt and Asia, although we do not know what these relations were. Ebony filled an important place in Egyptian cabinet work, but as yet it has not been proved to what variety and family the *habni* of the Pharaonic inscriptions belonged. Dr. Beauvisage examined several ebony utensils which had been sent to him from Egypt, and found after careful chemical analysis that they were made of the *Dalbergia melanoxylon*, a leguminous tree which grows in the region extending from Senegal to the Red Sea, and not of Diospyros Ebenacea of tropical Asia.

Subscriptions to the Egypt Exploration Fund, the Archaeological Survey Fund, and the Graeco-Roman Branch.

To the Editor of Biblia:

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Prof. S. C. Bartlett, LL. D.	$5.00	Walter C. Hubbard, . .	5.00
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NOTES ON GREEK PAPYRI.

MESSRS. Grenfell and Hunt, after bringing out the first volume of the Oxyrynchus Papyri, immediately set to work on opening some more of the boxes containing the treasures that they brought back eighteen months ago from Behnesa. The process of carefully unfolding and mounting each fragile leaf of papyrus is scarcely less laborious than the actual task of decipherment. They have now progressed so far as to be able to form a provisional estimate of the contents of their second volume, which will be issued to subscribers to the Græco-Roman Branch for 1898-99.

In the first place, they have decided to group the non-literary papyri together chronologically, and to devote this volume to documents of the first century A. D. To these will be prefixed, as before, a selection of theological and literary pieces, of which we may now give readers of *Biblia* some anticipation.

The department of theology will include some third century fragments of St. John's Gospel, written in parallel columns with another work, also of St. Paul's First Epistle to the Corinthians, and of an Apocryphal Gospel, possibly that according to the Egyptians.

Among the additions to classical literature, the chief places are claimed by a considerable portion of an unknown play by Menander, identified from a passage in it which is ascribed to that author by Clement of Alexandria; and by a good-sized papyrus containing on the *secto* a treatise on metre, and on the *verso* elaborate Scholia on the Twenty-first Book of the *Iliad*. There are also fragments of a lost epic poem, another comedy, a historical work, orations, etc.

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Expert classical authors will be represented by early pieces of (amongst others) Euripides, Thucydides, Plato, Xenophon, and Demosthenes. Of Homer there is a tolerably large roll, containing nearly 300 lines of the Fifth Book of the *Iliad*, written on the *verso* of an important document concerning proceedings before a prefect, which presents many difficulties of decipherment.

Meanwhile, the Committee of the Egypt Exploration Fund have decided that Messrs. Grenfell and Hunt shall go out again to Egypt this coming winter on another expedition for papyri. The scene will probably be in the Fayyum, which has yielded almost all the Greek papyri known except those of Oxyrhynchus, at a spot familiar to Mr. Grenfell from his travels in that region three years ago.

The second volume of the British Museum Catalogue of Greek papyri, which was delayed on account of the publication of Bacchylides, will be issued immediately. Like all the recent editions of papyri in the British Museum, it is edited by Mr. F. G. Kenyon, the author of the annual chapter on Græco-Roman Egypt in the Archæological Report of the Egypt Exploration Fund. This volume contains descriptions of about 400 papyri, and complete texts of 262 with introductions, notes, and indices; while fac-similes of 132 of them (nearly all precisely dated), will appear in a separate atlas. The texts are entirely non-literary, the literary ones with a few exceptions having already been published elsewhere; and nearly all of them belong to the Roman period. They are of the same general type as the Berlin papyri already published, many of the papyri in both collections having originally come from the same find, at and about Dimeh in the Fayyum. The most novel among them are perhaps some long rolls relating to the census and poll-tax, and the status of the privileged classes known as Katoikoi, and the correspondence of a Roman military officer, named Alennæus, in the middle of the fourth century. The fac-similes provide a fairly continous series of dated documents of the Roman period, with a few from the Ptolemaic age, and one fine Byzantine deed, containing a unique example of an *emphyteusis*, or perpetual lease; a form of conveyance which supplied the Germans with a precedent for their secret acquisition of territory in China.

We welcome an American recruit to the small band of editors of Greek papyri, in the person of Mr. E. T. Goodspeed of Chicago, who has recently published in the *American*

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Journal of Philology, a mathematical fragment now preserved in the Field Columbian Museum. It contains examples of problems in the mensuration of land, showing the methods followed by the government surveyors, which resulted in the registers of land for purposes of taxation. Similar documents are found in the British Museum collection. This one, which is named the Azer Papyrus, appears from the fac-simile that accompanies Mr. Goodspeed's article to belong to about the middle of the first century A. D.

The study of Greek papyri has advanced by such rapid strides that it already demands an organ of its own. This was advocated at the German Congress of Philologists held last autumn at Dresden, in an address by Prof. Wilcken of Breslau, who may be regarded as the foremost authority on the subject. He then recommended the establishment of a special periodical, to serve as the common medium for the publication of texts and of articles bearing on such texts, and also to keep a record of similar publications elsewhere. This proposal was so warmly taken up that the issue of an *Archiv für Papyrusforschung* is now assured for the beginning of 1899, under the editor ship of Prof. Wilchen himself, and with the co-operation of nearly all the principal students of papyri on the Continent and in England.

J. S. COTTON.

THE HITTITES AND THEIR LANGUAGE.

THE HITTITES AND THEIR LANGUAGE. BY PROF. C. R. CONDER, LT. COL. R. E., LL. D., D. C. L., M. R. A. S.

Within the past few years the subject of the race, language, history, and art of the Hittites, has awakened a great deal of interest. There has already sprung up quite an extended literature upon the subject. In 1884 appeared Dr. Wright's *The Empire of the Hittites* (second edition in 1886), a work which gathered the known opinions regarding the Hittites, and endeavored to rectify sacred history by giving the Hittites their proper place in secular history. Dr. Wright published in his work twenty-seven fac-similes of the Hamath stones, five in number, which were the most important monuments of this class that have yet been discovered.

This work enabled Professor Sayce, as well as other scholars, to make a thorough study of the Hittite inscriptions. Pro-

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fessor Sayce has published a number of articles on the subject in English reviews and in the Proceeding of the Society of Biblical Archæology, and he has done more with his ready pen, and his thorough knowledge of comparative philology, than any one else to popularize the theory which identifies the Kheta with those ideographs. His work regarding the decipherment is often only tentative, and often does not appear to be well founded, but his methods are eminently suggestive.

Rev. Hyde Clarke has studied the Hittite ideographs, and through their phonetic renderings endeavors to establish a similarity with the language of Peru and elsewhere in America.

In 1891 appeared the work of Professor Campbell, in two large volumes, to which he devoted some fifteen years, and reasoning from philology to race, he claims to intrepret the Hittite ideographs without any difficulty, and he gives numerous translations of the same. But for some reason or other, the English and German scholars absolutely ignore his work and it is never even mentioned. We can only call attention to the work in this field of such scholars as Pinches, Tompkins, Ramsay, Ball, Taylor, Halevy, and others, all of whom have written on the subject. Professor Jensen's work is known to our readers (see August BIBLIA). Some of the best scholars are becoming convinced that he is on the right track, and that the Hittite ideographs are undoubtedly connected with old Armenian is also regarded as an established fact. While Jensen identifies the language with the Aryan, Halevy makes it Semitic, although in very numerous cases the hundreds of Hittite names on Assyrian, and Egyptian records refuse to yield Hebrew roots. Dr. Peiser favors the comparison of Hittite and Turkish, and this is in line with what Lt. Col. Conder had previously indicated.

In 1887 Lt. Col. Conder published a little book entitled *Altaic Hieroglyphics*, in which he claimed that the Akkadian language, through the Cypriote syllabary, may become a key to the Hittite hieroglyphs. This idea Conder claims to be original with himself. The late George Smith was the first to surmise, and finally to establish, that the Cypriote characters, some sixty in number, were remnants of an older syllabary, or rather the survival of an extremely ancient mode of picture-writing, retained side by side with the Phœnician. Since Conder's first work on the subject, many new Hittite inscriptions have been published by Puchstein, Ramsay and Hogarth, and the publication of the Tell Loh and

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Tell Amarna texts has cast much additional light on the subject, so that now scholars have plenty of material for a thorough study of the language. Lt. Col. Conder has given a good many years to the study of the Hittite language, but he has started out with wrong premises, and therefore his conclusions are necessarily wrong. His theory has a plausible basis, but his comparative philology will not be accepted by scholars, as it is founded upon unscientific methods.

Lt. Col. Conder considers that the four great hieroglyphic systems—Egyptian, Cuneiform, Hittite, and Chinese sprang from rude picture-writings, probably first known in Asia, and which may have been the one common original of them all. About seventy emblems may be considered original, and appear in two or more of the historic systems, some twenty being common to all the four. They are divided into four groups: first, animal forms; secondly, limbs; thirdly, material ob-objects and animals; and fourthly, human inventions. The Hittite, Egyptian and Cuneiform agree in the notation of numbers, strokes representing units, while hoops stand for tens. The four systems, however, developed independently at different centers, and soon became very popular and distinct, through invention of new emblems or new combinations, and according to the requisites of languages of very different character. The Hittite symbols do not exceed about 160 in all; but the Egyptian possesses 400, the Babylonian in later times distinguished 550, and the Chinese now have 24,235 signs

The Hittite script is written from right to left and left to right, the letters in the second line being reversed. As the Hittite emblems, as far as known do not exceed 160 in all, including compounds, it is probable that a syllabary was used, and it is because the Hittite was considered merely as a picture writing, that so little progress has heretofore been made in the decipherment of the language. From the sixth century down to the fourth they were using in Cyprus a syllabary of fifty-four signs. It was recognized that the emblems of this Cypriote syllabary were in many cases the same found in Hittite, and though some of the comparisons seem to have been incorrect, others, like the syllables *md*, *ne*, *ka*, *ti*, etc., were indisputable.

This syllabary could not well be Semitic, because it fails to distinguish the special sounds on which Semitic sounds lay stress. It might, however, easily be Mongol, since it would suffice for the sounds of a Mongol dialet. The Cypriote

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syllabary does not distinguish *g* from *k*, or *t* from *d*, or *m* from *v*, nor is the distinction very clear between *l* and *r*, or between *s* and *z*, and these indefinite sounds are equally indefinite in Summerian and Akkadian speech. The Mongol origin of the syllabary is thus indicated by the pecularity of its sounds.

As only sixty of the one hundred and sixty sounds have been identified, a further step had to be taken, namely, to show from internal evidence of form and sound, that the Cypriote emblems were originated by a people speaking a Mongol language.

Guided by various considerations, it was necessary then to look to Mongol speech for the clue, especially because monosyllabic words are commonly found in this class of language, and are uncommon in Semitic tongues, and not usual in Aryan languages. A language which was contemporary with the sounds of which, however, survive still in great measure in pure Turkish, the structure of which is pure Mongol.

The connection between Hittite and linear Babylonian was suspected by George Smith, and since the latter script is better known, it is evident that the two systems are closely connected While they are not identical it is evident that they are branches of the original script, developing independently to the north and south of Mesopotamia.

Lt. Col. Conder therefore, after ten years' work, endeavors to show, that by language and physical type, the Hittites were a Mongol tribe, who were finally scattered in the seventh century B. C. Secondly, that the peculiar script of Syria and Asia Minor is intimately connected with that of the Summerians in Chaldea. Thirdly, that the language is clearly Mongol, and not Aryan or Semitic. Fourthly, that the historical references point to the age of the first Kassite kings of Babylon, between 2250 and 2000 B. C., and that this agrees with the Archaic character of the script, and of the accompanying sculptures.

Lt. Col. Conder brings forward his arguments in a very lucid and convincing manner, and his parallels between Hittite emblems and Cypriote characters is on a plausible basis, but we have little confidence in his comparisons with Akkadian or Summerian. It is very doubtful if scholars will still consider with Conder, that the Hittite is a Turanian language, after the remarkable discoveries of Jensen, who considers the Hittite an Aryan language, and who has the support of Hommel and others.

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Lt. Col. Conder's work is very valuable, however, for its sixteen plates of inscriptions, which comprise nearly all that are published. The contents of this book are: I, Early History; II, The Egyptian Conquests in Syria; III, The Assyrian Conquests in Syria; IV, The Races of Western Asia; V, Mongol Gods and Beliefs; VI, Mongol Hieroglyphics. One hundred and seventy pages are devoted to the appendices, which comprise chapters on chronology, the Akkadian language, the Hittite syllabary, origin of the alphabet, the Hittite texts, the Hittite vocubulary, and notes on deities and myths.

In order that our readers may see the difficulty in translating the Hittite symbols we give these versions of the first Hamath inscription:

Conder—"With homage expressed to the lord through whose might I smite—my king whom I serve, may he live, Zomomelu, being king of all, so I who am his countryman inscribe."

Campbell—"The lord of lords, I am the bar of the gate of authority, the emperor of all Syria. I bring an offering to gain protection for the king of kings, an altar of sacrifice."

Jensen—"I am the great, the mighty king of the Hittites, the servant of the goddess, the king of this city, the mighty, the great one among the kings," etc. (New York, Dodd, Mead & Co., 12mo, 312 pages. Price $2.50.

M. AMELINEAU'S STORY OF HIS FIND AT ABYDOS IN EGYPT.

M. E. Amélineau, the French Egyptologist who has announced recently the discovery of the tomb of Osiris at Abydos, in Egypt, has sent to the Journal Egyptien the following account of his find:—

"Everybody who has had a little education, or has read a little, knows, or has at least heard of, the legend of Osiris. The benovelent god, benignant and charming, to whom is generally attributed the progress of civilization in the Nile Valley, who taught his contemporaries how to cultivate the earth, to enjoy the rural pleasures, to charm their leisures and to forget their fatigues with the help of simple and touching songs, has been considered up to the present time more as a creation of the imagination than as a real, mortal being. The part which in the succession of centuries the religious tradi-

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tion of humanity made him play some ten thousand years ago, was not calculated to increase the belief in his reality. But hereafter it will be difficult to doubt that Osiris, Isis, his sister-wife, and Horus, their son, lived in reality, and played at least partially the parts with which legends and traditions have credited them.

"The Egyptian texts speak very often of Osiris's tomb, which is designated under the name of 'staircase of the great god.' They add that the high officials that lived a short time after that epoch desired greatly to be buried near Osiris, who had preceded them in life and in death. I discovered on the first of January of this year this famous staircase, and the next day I struck a monument which cannot leave any doubt as to the destination of the tomb which my excavations brought to light.

"Two years ago I had already begun a very important work, if we consider only the number of cubic meters of sand removed, and my diggings on one side had stopped at a point three or four meters from a large tomb. During my previous excavation I had found a great number of traces of Osiris worship, but they could be explained by the general devotion that people of Abydos as well as other parts of Egypt had for the god of the dead, who was also called sometimes 'the Universal Lord,' because men are all submitted to death's law. During the whole of last year my time was devoted to works which I did not expect would last so long, and it was only this year that I was able to resume what was left uncompleted.

"The hill under which was hidden Osiris's tomb is about 180 meters in length by 160 meters in width, and is here and there seven or eight meters high. It was composed of millions upon millions of small jars and earthen vases, also some large ones mixed up with sand and a few rare pieces of stone. From the first days of the excavations, in December last, pieces of pottery of all shapes, entire or broken, were found, bearing inscriptions written in hieroglyphic or hieratic signs. Large numbers of pieces mentioned the name of Osiris and were due to the priests, while a smaller number of pieces bore the name of Amon-Ra. A few of these inscriptions mention the house of Osiris. Among Egyptians a term generally used to designate tombs was 'eternal houses.' These discoveries impressed me so strongly that as far back as December 2, I recorded in the diary which I keep of my excavations the belief that I was going to come across Osiris's tomb. If my discoveries had

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only related to general worship, I would not have found the double (Ka) name of King Menes among the débris ; I would not have found that the worship of the dead buried under the hill had lasted until the end of the Egyptian empire. In spite of all these proofs I lacked yet the details given in the Egyptian texts.

"The tomb was in shape a large rectangle, and on the four sides of it were series of tombs which would number about 200. Moreover, the necropolis, known in the country under the name of Om-el-Gaab-el-Gharby, contained the sepulchers of persons of very high rank, among them kings, the steles of which I discovered two years ago. So this first point was settled. On January 1 appeared this fortunate staircase mentioned by the texts. The next day I discovered a unique monument, It was a granite monolith in the shape of a bed decorated with the head and legs of a lion. On this bed was lying a mummy bearing what is known as the white crown, holding in his hands, which came out of the case, a flagellum and a pastoral cane. Near the head were two hawks, and two more were at the feet. The dead was designated by the inscription : 'Osiris the Good being.' The hawks were labelled, 'Horus, avenger of his father,' and the goddess Isis is also designated by her name.

"This monument is 1.70 meters in length and about a meter in width and height. The tomb itself has the shape of a dwelling, with a court yard in front. It contained fourteen rooms, and the staircase five rooms to the north, five to the south and four to the east. The western face was open. The two extremities, south and north, were closed by a wall on the east side. The tomb was about 13 meters in length, 12 meters in width, and ½ meter in depth. There were evidences of fire in it. I found at the bottom of the rooms indisputable proof of the work of spoliators. This fact of the tomb having been destroyed by fire has rendered sterile a great part of my labor. This to be lamented, and the case is hopeless, for what is lost is lost forever.

"It is not without a deep emotion on my part that this holy sepulcher of Egypt was brought to light by my workmen, who did not even suspect the importance of the discovery. The emotion I felt at the thought that I was touching soil sacred for thousands of generations was rendered more intense when I considered that my discovery came just in time to prove that what had been called my theories, my theses, were not pure,

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unsupported theories and sensational theses, but unquestionably realities proved by fact. Such are in a nutshell the main points of my discoveries."

The Journal Egyptien, in printing M. Amélineau's letter, makes these comments :—

"We give the facts such as they are stated by M. Amélineau. We must remember that Mariette spent much time and money at Abydos in his researches for the tomb of Osiris. The discovery of M. Amélineau, astonishing as it may appear, is a possibility and in accordance with the records of all the ancient authors and the belief of most Egyptologists, unless this tomb is proved after more complete investigations of the epigraphic documents exhumed to be a sanctuary erected at a later date to Osiris. If it is the tomb of Osiris, it must be still more archaic than the tomb of Negadah discovered last year by Mr. J. A. Morgan, and also much older in style than all the tombs explored so far by Mr. Amélineau himself at Abydos. On these points more details are needed."

PAPYRI FROM BEHNESA.

Messrs. Grenfell and Hunt are busily engaged in deciphering the large amount of papyri brought by them from Behnesa.

How strange is the story which these papyri have to tell as sheet after sheet is slowly deciphered. Gathered from beneath the drifting sands of the Libyan desert, they are all that remain to record the life of one of the wealthiest Christian cities of Egypt in Graeco-Roman times. The sand-dunes of Behnesa, in Middle Egypt, and on the borders of the papyrus-bearing Fayoum, where this mass of records was found, mark the site of the ancient city of Oxyrhynchus, the city of the "Fish Worshippers," once the centre of a great diocese, containing convents, monasteries and many churches. There are no ruins on the site, and all the work achieved by Messrs. Grenfell and Hunt, on behalf of the Egypt Exploration Fund, had to be carried out in the open desert and in the face of blinding sandstorms.

As we turn over the fragments which cover a period extending from the second to the sixth century of our era we seem to have the whole of the busy life of this once flourishing city set before us, not only the religious and intellectual life, but all the minutest details of society, the complaints of the grumblers

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and the sweet cooings of the lovers. Although but a provincial town, there must have been a cultured and intellectual set among the inhabitants as early as the second century, for among the fragments we find portions of the writings of most of the best known classical writers, including Homer, Herodotus, Sophocles, Plato, and the orations of Demosthenes. The gem of the classical remains is a hitherto unknown poem of the Lesbian poetess, the "Burning Sappho" of Byron. It is a sweet, pathetic appeal to her brother Charaxus, the lover of the notorious Rhodopis, to make up the quarrels which had so long separated them. The ecclesiastical literature, of course, is extensive, the most important being a very early copy of a portion of the Gospel of Matthew—probably the earliest.

It is not those religious or classical fragments that possess that human interest, which is the charm of archæology. Little pieces of paper, often torn and badly written, and with defective spelling, often have a tale of much interest to tell; and of these torn scraps there are many. Of society letters there are several. Four lines of writing record an invitation to dinner: "Chæremon requests your company to dinner, at the table of the Lord Serapis. in the Sepapæum to-morrow, the 15th, at 9 o'clock." Several of such invitations have been found which show that 9 o'clock was the fashionable Greco-Roman dinner hour. The dinner referred to was, no doubt, a festival of Serapis—the favorite Greco-Roman god, as is shown by another beautifully written letter: "Greeting, my dear Serenia, from Pet-osiris. Be sure, dear, to come on the 20th for the birthday festival of the god (Serapis); and let me know whether you are coming by boat or donkey, that we may meet you accordingly." Substitute train for the last mentioned and it would be suitable for the nineteenth century. In another feminine letter written by a country friend we have the usual string of commissions. "A piece of violet stuff is to be matched for a tunic; small chesses are wanted for the festival, and an obol's worth of cake for 'my little nephew.'" As a present the writer sends flowers (?) and apples. There is something very much of the modern society air in the following letter, although of the time of the second century. A lady writes to her friend to say she has pledged "caskets of sandalwood, another of onyx, a white veil with a real purple border, armlets, a statue of Aphrodite," and other objects, and asks her friend to redeem them. The rate of interest is 4 per cent per month, a most exorbitant charge, but as the debt was in all probability a gambling one the money must be obtained.

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Of still greater interest to the citizen of the present progressive age are the municipal documents. The documents relating to the sale of the taxes record the fact that although the annual farming had twice been held no one would come forward to buy on account of former losses. The accounts of the city police are very interesting but dry. Very curious are the reports of the municipal doctor, who had been sent by the governor to hold an inquest on a man who hanged himself, and at another time on a girl who was injured by the fall of a house and cut abont the hips and legs. The payment to the carpenters for the repairs and decoration of Shepherds-st., has much of the air of a modern county council missive. In conclusion, as we turn over this bundle of old letters, we once more recall the old saying, ever true, "there is nothing new under the sun."

STRIKES UNDER THE PHARAOHS.

THE deciphering of an Egyptian papyrus in the Museum of Turin, shows how the old proverb that there is nothing new under the sun, applies to strikes as to many other things.

This papyrus, which is a sort of journal or day-book of the superintendant of the Thebes necropolis, furnishes curious details of a workman's riot or trade dispute, which occurred in the ancient city in the reign of Ramses III.

The workmen's quarter sent a deputation to the keeper of the books and to several priests of the necropolis during the strike. The speaker of the deputation is reported as having said :—

"Behold, we are face to face with famine. We have neither nourishment, nor oil, nor vestments ; we have no fish ; we have no vegetables. We have already sent a petition to our sovereign lord, the Pharaoh, praying him to give us these things, and now we address the governor, in order that he might give us the wherewithal to live."

This event took place on the first day of the month Tibi (equal to our December 27), and from the facts gathered from the interesting document it would appear that the men had struck work about two months previously. Some weeks after this they were in full revolt. Three times they emerged from their quarters, notwithstanding the walls that surrounded them and

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the gates that shut them in. "We will not return," cried they to the police sent in pursuit of them. "Go tell you chief what we tell you. It is famine which speaks by our mouths."

"To argue with them was useless; there was great agitation," writes the superintendant in his day-book. "I gave them the strongest answer I could imagine, but their words were true and came from their hearts."

They were quieted by the distribution of half rations, but ten days later they were up again. Kohus, the leader of the band, pressed his companions to provide for themselves. "Let us fall," said he, "upon the stores of provisions and let the governor's men go and tell him what we have done." This was the advice of their agitator. It would appear that his counsel was acted upon as soon as it was given. They forcibly entered the inclosure, but not the fortress, where the provisions were kept. The keeper of the stores, Amen Nextu, gave them something and continued to induce them to return to their quarters. Eleven days later their movements began again. The commander of Thebes, passing by, found them seated on the ground holding a meeting behind the temple of Seti, at the northern end of the necropolis. Immediately they began to shout out: "Famine! Famine!"

The commander then gave an order for fifty measures of wheat in the name of Pharaoh, "who has sworn an oath," said he, "that you will have food again." Most likely Pharaoh never heard of the event, and never received the petition addressed to him a couple of months previously. Kohus, above referred to, was evidently the leader of the strikers, much as we have labor leaders now, and the man of the hour while the agitation lasted.

PALESTINE EXPLORATION FUND.

In the interval between the *Quarterly Statements* I can give no news of the work of Dr. Bliss at Tell-es-Safi (Gath) because his hands are so full while at work in the fields that it is difficult for him to write his reports, and it would be wrong to ask for private or semi-official letters. Indeed the reports sent from the field work to the *Quarterly*, although intensely interesting, are necessarily inadequate to give a full account of what is done, so that, after the expiration of a firman, some weeks or even months are required by the ex-

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plorer to prepare the volume which is his final and satisfactory account of his work. There is a great value in the *Quarterly* reports, however, for they enable students at home to make researches by means of which the ultimate result is made more definite and exhaustive. These excavations in the Philistine country bring up at once questions in regard to them, and especially in regard to the men of great stature which the home student must consider in conjunction with the excavator.

Of course we know that the Philistines gave their name to the land, for Palestina is only a form of Philistia. The word *Pèlesheth*, which is understood to mean the land of "strangers," is the basis, and this is variously rendered. Thus Exodus XV. 14, has "Palestina," and it is "Palestina" in Isaiah XIV. 29 and 31, but Joel III. 4, we have "Palestine," and in "Psalm CX 8, LXXXVII. 4, and CVIII. 9, it is "Philistia." The revisors have very properly used "Philistia" in these cases, as the form "Palistinia" is due to the Seventy and the Vulgate.

From this we may conclude something as to the strength of the Philistines who seemed to Israel in Egypt and on the way out of it to be the masters of the promised land so that they called it Philistia. The origin of this people is an open question, but it is plain from Genesis XXI. 34, that they entered the lands before Abraham, and it is noticeable that Israel had no pronounced victory over them until David's time, while I believe they do not disappear until the time of the Maccabees. There are towns of great antiquity, occupied for centuries continuously by one people, and here our spades are at work, and the work will be thoroughly done under the control of an experienced excavator.

The great achievement of Gen. Sir Herbert H. Kitchener in leading his army of British and native troops though the desert in mid-summer to the capture of Khartoum shows the same qualities which as a young man he displayed in the service of our Fund. He was at first subordinate to Col. Conder, but afterward had sole charge of the survey of Galilee. No book from his pen is on our list, but he made reports which appeared in the statements of the years 1875 to 1878, and he is an authority on Galilee. The introduction thus given him to Oriental scenes was followed by service in Cyprus and then in Africa.

In noting the receipts forwarded through the past quarter I am happy to acknowledge the very great service rendered to our cause by Dr. F. J. Bliss during his brief visit to this

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country. His lectures in Cambridge, Hartford, New Haven, New York, Philadelphia, Chicago, and elsewhere, gave information in important centres and developed general interest, but he also collected and turned over to the fund some five hundred dollars as the proceeds of lectures, donations, and new subscriptions. If he can work with a skill, efficiency and self-sacrifice in the Holy Land like those qualities he displayed in America, all will surely go well, and no one can doubt that his capacity to serve the good cause is increasing as the years go by.

It has been interesting during the war with Spain to notice the intense interest felt on our side in the Holy Land. The Jews adopted a prayer in our behalf and repeated it at the Nailing Place in Jerusalem. The reason of this is of course the suffering of that nation at the hands of the Spanish. For the same reason, that is, on account of the expulsion of the Moors from Spain, the Mohammedans were all on our side. I have a letter from an official of that faith in Jerusalem begging for war news, saying that they could get none there, and expressing the fear that we might be beaten because the priests of the Roman Catholic Church declared that we were against Christianity. I took care that he should have trustworthy extracts from papers and also wrote frequently. The Jerusalem friend now writes :

"I was glad to hear from you all the news, only I am sorry your soldiers are suffering from fever. We have heard that Spain asked for peace. I am sure that she took the wisest action. Most of the people here thought that America would not be able to conquer Spain as the latter is trained more, but I never thought that."

He also says that all the hotels are engaged for the time of Emperor William's visit and "carriage roads made to everywhere."

The following contributions have been gratefully received since last report :—

Alexandria Theol. Seminary,	$2.50	Davis, Miss Grace T., .	$2.50
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THEODORE F. WRIGHT,
Hon. Secretary for the United States.
42 Quincy Street, Cambridge, Mass.

BOOK REVIEW.

The Oxyrhynchus Papyri, Part I. Edited with Translations and Notes by Bernard P. Grenfell, M. A., and Arthur S. Hunt, M. A.

We have in this elegant volume the first installment of the Greek papyri which Messrs. Grenfell and Hunt recovered from Behneseh, in 1897, making the first volume issued by the Græco-Roman Branch of the Egypt Exploration Fund.

In the early centuries of the Christian era, Behneseh—the ancient Oxyrhynchus—was evidently in a very flourishing and civilized condition, if one may judge from the enormous amount of official documents of every kind dealing with the administration and taxation of the country, also of private letters, wills, etc., which were carefully stored in the government record offices. There are besides valuable literary papyri, such as a fragmant of probably the oldest known manuscript of the New Testament in existence, a very important fragment of Thucydides, and portions of Demosthenes, Plato, Herodotus, Homer, Sophocles, Xenophon, Isocrates, etc. These finds illustrate wonderfully the inner life of a Greek city in Egypt, nearly 2,000 years ago.

The volume before us contains two hundred and fifty-eight texts, and they are selected from over twelve hundred which are yet to be published. The texts in the present volume have been chosen partly to illustrate the scope and variety of the

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collection. As at least four-fifths of the papyri now in the British Museum have not been unpacked, we do not yet know what surprises are in store for us.

The Old Testament papyri contains several verses of the first chapter of St. Matthew's Gospel. It was found near the "Logia" which created such a sensation last winter. The variants are chiefly in the spelling of the proper names, and so far as the papyrus goes, it tends to support the text of Westcott and Hort against the Texus Receptus. But one of the most interesting finds, from a literary point of view, is a part of a poem written in the Aeolic dialect, and which is undoubtedly a part of an ode addressed by Sappho to her brother Charaxus. The dialect and metre, and the resemblance in thought and phrase to the known fragments of Sappho, combine in favor of the hypothesis if this being written by her. The papyrus is written in a good-sized square slightly sloping uncial which the editors assign to the third century. A fac-simile of the papyrus is given with transliteration, and restoration of the text. The following is given as the English translation.

"Sweet Nereids, grant to me
That home unscathed my brother may return,
And every end, for which his soul shall yearn,
Accomplished see!

And then immortal Queen,
Blot out the past, that thus his friends may know
Joy, shame his foes,—nay rather, let no foe
By us be seen!

And may he have the will
To me his sister some regard to show,
To assuage the pain he brought, whose cruel blow
My soul did kill.

Yea, mine, for that ill name
Whose biting edge, to shun the festal throng
Compelling, ceased awhile; yet back ere long
To goad us came."

Among other classical fragments which are entirely new, are seven hexameter lines of Alcman; a fragment of a treatise on meter by Aristoxenus; fragment of a lost comedy by an unknown writer; six columns from a chronological work giving a list of the chief events in Greek, Roman and Oriental history, 355-315 B. C.; letter to a king of Macedon; fragment containing eighteen lines from an elegiac poem, and some epigrams and songs for the flute. Among the documents are quite a

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number showing the daily life of the Greeks 2,000 years ago, and one can see a surprising likeness to similar matters in our own day. A girl was injured by a house falling down, and claimed damages from the city. The physician appointed by the officials visited the girl and reported: "Your grace sent us in consequence of a petition received by you from Aurelius Dioscorus, son of Dorotheus, of Oxyrhynchus, to make a report in writing on his daughter, who, as he complained, had been injured by the fall of his house which had occurred. We accordingly went to Dioscorus' house, and saw that the girl had several cuts in her hip and wounds near the shoulder and on the right knee, we therefore present this report."

There are a number of invitations to dinner, such as the following: "Chæremon requests your company at dinner at the table of the lord Serapis in the Serapaeum to-morrow, the 15th, at 9 o'clock." "Hexais requests your company at dinner in celebration of the marriage of her children at her house to-morrow, the 5th, at 9 o'clock." "Greeting, my dear Serenia, from Petosiris. Be sure, dear, to come up on the 20th for the birthday festival of the god, and let me know whether you are coming by boat or by donkey, in order that we may send for you accordingly, Take care not to forget. I pray for your continued health."

A father breaks off a betrothal as follows: "Forasmuch it has come to my ears that you are giving yourself over to lawless deeds, which are pleasing neither to God nor man, and are not fit to be put in writing, I think it well that the engagement between you and her, my daughter Euphemia, should be dissolved, seeing that, as is aforesaid, I have heard that you are giving yourself over to lawless deeds and that I wish my daughter to live a peaceful and quiet life. I therefore send you the present deed of dissolution of the engagement between you and her, my daughter Euphemia, by the hand of the most illustrious advocate aforesaid with my own signature, and I have taken a copy of this document, written by the most illustrious advocate aforesaid (Anastasius). Wherefore for the security of the said Euphemia my daughter, I send you this deed of separation and dissolution written on the 11th day of the month Epeiph in the 11th indiction.

"I, John, aforesaid, father of Euphemia, my daughter, send the present deed of separation and dissolution to you Phœbammon, my most honorable son-in-law, as is above written."

Among the papyri are those for repairs of public buildings,

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appointment of guardian, orders for arrest, receipts for wages, sales and leases of land, contracts of working men, etc. "A Promise to be Honest" is a contract between Aurelius Menas, head watchman, and Flavius Apion the younger, by which Menas undertakes to pay twenty-four solidi should he be proved to be a party to any theft of the agricultural plant under his charge.

The eight full page fac-similes are very fine specimens of artistic work. The book is accompanied with indices of new classical and theological fragments, lists of emperors and consuls, personal names, countries, nomes, districts, cities, streets, public buildings, symbols, officials, weights and measures, etc., and a general index. The notes show great learning and research.

This first volume from the Græco-Roman Branch, is of the greatest value to all persons interested in classical antiquity and early Christianity in Egypt. It is given gratis to all subscribers of $5 to the Branch.

ARCHAEOLOGICAL NOTES.

The *Journal of the Transactions* of the Victoria Institute, Vol. XXX, No. 117, contains an interesting address by the well known explorer, Mr. Hormuzd Rassam, on "Biblical Lands, their Topography, Races, Religions, Languages and Customs, Ancient and Modern." Mr. Rassam is a native of Chaldea and is well acquainted with the customs of the Chaldeans of Mesopotamia and Assyria.

Mr. Rassam says that with regard to the language, no one can deny that the mother tongue of the present Chaldeans is akin to the Chaldee of the Targum, and some parts of the Books of Daniel and Ezra, besides a number of Aramaic words used in the Old and New Testaments like "yagar-sadadutha" (heap of witnesses), "bar" (son), "abba" (father), "talitha-cumi," (damsel arise), "Marantha," (Our Lord's coming), etc.

To show how near the Chaldee of Daniel is to the language used by the present Chaldeans and the so-called Nestorians in the mountains of Assyria and Media, he quotes a few verses from the orthography of the 5th chapter of Daniel in parallel columns with the Chaldean text called Pesheto (but erroneously termed in Europe "Syriac"), which shows how striking is the resemblance between the two versions. . . .

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The so-called "Syrians," whether Jacobites or Catholics, are not natives of what is known in Europe as "Syria," nor are there many of them to be found in that country, the majority of the Christians in Syria being either Maronites, Greek Orthodox and Catholic, Armenian Monophysite and Catholic. The word Syrian, as it is used in Arabic, is known in biblical lands to denote only a religious community and not natives of any country in particular; for although some modern geographers have tried to define the limits of "Syria," yet it is a known fact that neither the Hebrews nor the Greeks knew exactly what constituted the boundary of Syria and what is really meant by the Syrian language. Indeed, in what in Europe is now termed Syria there not less than a dozen different nationalities, who formerly occupied that land; and if the word be taken to mean what was considered in ancient days Aram, there is no such country now to represent it save the Pashalic of Damascus, while the other two Arams of Zaba and Macka are now in the Pashalic of Aleppo. The only people that remain who might be considered lineal descendants of the Aramean race are the Droozes and Maronites. Thè remainder of the different ancient nationalities have been merged into that of the Arab when those lands were overcome by the Arabian hordes in the seventh century. At the same time all Jews and Christians who existed in the three Arabias, viz., Arabia Felix, Arabia Deserta and Arabia Petræa, had to embrace Mohammedanism or die martyrs. . . . The language which is used by the Chaldeans is known in Europe by the name of Syriac, but they themselves term it Chaldean, as it is called in the Targum, Daniel and Ezra. The word Syriac or Siryanee is applied by them to the characters used by the so-called Syrians or Jacobites. It is true there is very little difference between the Chaldean and the Syriac, but the difference is noticeable both in the formation of the letters and the pronunciation of certain words which no man can mistake.

Formerly the Syrians of Mesopotamia, who were of the same stock as the Chaldeans, had a like style of writing, but in the thirteenth century Bar-Hebræus, a promotor of the Jacobites, wishing to make a thorough distinction between the writing of the Monophysites and that of the Nestorians, changed the characters and vowel points. The Chaldean *p* and *a* were changed into *ph* and *o* respectively, and if we refer to Holy Writ, either Hebrew or Greek, we shall find the present Chaldeans keep the old pronunciation in the case of the words

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yegar-sahadutha (heap of witness), Maranatha (the Lord's coming), abba (father), talitha (damsel(, Maria (Lord), Allaha (God), which the Syrians pronounce Sohodwotho, Moronotho, Obbo, Tolitho, Morio and Olloho.

Mr. Rassam has no doubt that the Nestorians, both of the lowland and highland of Assyria, came formerly from the same origin as the Chaldeans of Mosul, Baghdad and Diarbekir, socially speaking, they do not stand on the same level, because while the former with few exceptions are rural and of the peasant uneducated class, being, like the Coords, their neighbors from remote time, stationary, the latter have always been progressive and cultured.

The new "Dictionary of the Bible, dealing with its Language, Literature and Contents," edited by John Hastings, D. D., formerly president of the Union Theological Seminary, embodies the latest and most approved conclusions of Biblical scholarship presented by some of the greatest Biblical scholars in the world, who sign their names to their articles.

The articles on the chronology of the Old Testament, by Professor E. L. Curtis, and on the chronology of the New Testament, by C. H. Turner, are very good examples of the careful and up-to-date scholarship that characterizes this work. Of the data in Genesis for the period between the creation and the flood, Professor Curtis says: "These numbers . . cannot in any case be accepted as historical; and hence for a real chronology of the early ages of man they are valueless." Indeed, of the Old Testament chronology generally, he holds that it was largely arbitrary and conjectural, being constructed to fit into the Hebrew tradition that four thousand years were to elapse between the Creation and the coming of the Messiah. But scholars to-day declare that this period is entirely too short. Recent archæological discoveries indicate a high degree of civilization thousands of years before the Biblical date for the Creation, and Maspero places the beginning of Egyptian civilization 8,000 or 10,000 B. C.

Of the article on the chronology of the New Testament, it would not be correct to say that it clears up all the difficulties involved, for that probably cannot be done. But all the light possible is thrown upon them, and no attempt is made to ignore them. A very good instance of this is the statement in

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Luke's Gospel that Christ's birth occurred during the census ordered by Augustus, and carried out in Syria by the legate Cyrensius (Quirinius). On this point we quote as follows: "A famous census did, indeed, take place, Quirinius being the Governor sent to carry it out, ten years or more after the Nativity, when Judæa, on the deposition of Archælaus, in A. D. 6, became a Roman Province; and it provoked the revolt of Judas the Gaulonite, or Galilean. But there is also reason to believe that Quirinius must be the name wanting on a mutilated inscription which describes some official who twice governed Syria under Augustus; and in that case another census might be postulated for his other tenure, to justify St. Luke, if it were not that even this other cannot possibly have concluded with the Nativity. . . . St. Luke then is in error in the name of Quirinius. . . . St. Luke's evidence adds nothing trustworthy for the chronology of the Nativity beyond its synchronism with a census. But if St. Luke's census has no date, or rather, a wrong one, does early Christian tradition help to fix the Nativity more nearly?"

The article on Cosmogony shows the similarity between the Genesis and the Babylonian story of the Creation. Was the Babylonian story derived from the Hebrew story? asks the writer, Principal Owen C. Whitehouse. No, he replies; on the contrary, the Hebrews adopted and modified the elements of the Babylonian tradition of the Creation. If this view is the true one, it follows, of course, that the Biblical account of the Creation is simply a myth.

The London *Athenæum* does not take kindly to Captain Conder's plan of deciphering the Hittite inscriptions by finding what cuneiform characters looks most like each of the pictures in the Hittite inscription. It contrasts his book with Professor Jensen's great work on the Hittites and the Armenians, which it describes as "full of fact and sensible argument." In conclusion the *Athenæum* says that, "with the exception of the facts which Professor Jensen has made out, the Hittite question stands pretty well where it did years ago." "Books, like that of Captain Conder's can only bring discredit upon the subject in the eyes of scholars, and, what is worse, mislead our very good friend 'the general reader.'"

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Profesor Petrie has handed over to Mr. F. L. Griffith all of the papyri found at Illahun, for study and publication. Among the documents is the following will or marriage settlement, dating some 2500 years B. C.:—

"Year 2, 2d. month of Verdure, day 18. Title to property made by the priest in charge of the corpse of Sepdu, Lord of the East, Uah.

"I am making a title to property to my wife, the woman of Gesab, Satsepdu's daughter Sheftu, who is called Teta, of all things given to me by my brother, the devoted servant of the superintendent of works, Ankhren, as to each article in its place of everything that he gave me. She shall give it to any she desires of her children that she bears me. I am giving to her the Eastern slaves, four persons, that my brother, the devoted servant of the superintendant of works, Ankhren, gave to me. She shall give them to whomsoever she will of her children. As to my tomb, let me be buried in it with my wife, without allowing anyone to move (?) earth to it. Moreover, as to the apartments that my brother, the confidental servant of the superintendant of works, Ankhren, built for me, my wife dwelleth [shall dwell?] therein, without allowing her to be put [forth] there on the ground by any person. [In another hand.] It is the deputy Gebu who shall act as guardian of my son [literally, be child educator of my son].

"Name list of people in whose presence these things were done:—

"Decorator [or polisher?] of colums, Kemen.

"Doorkeeper of the temple, Ankhetfi's son Api.

"Doorkeeper of the temple, Senb's son Senb."

Dr. Thureau-Dangin has issued a manual of archaic forms of cuneiform characters, which, together with Dr. Scheil's "Recueil de signes archaiques," will be indispensable for any student who desires to study the great mass of cuneiform literature recently published by the British Museum and the University of Pennsylvania. Professor Thureau-Dangin's work will facilitate the study of the oldest Babylonian documents and the solving of the difficult problems connected with the question of the origin of the cuneiform writing.

The same subject has also been treated by Professor Delitzsch, in a "Nachwort" to his well-known book on the

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origin of the oldest system of writing, which appears to be chiefly written in reply to the review of the former work by Professor Jensen of Marburg.

A new issue of the "Contributions to Assyriology (Vol. III, page 9) contains a number of interesting articles. Dr. Meissner of Halle has collected the fragments of tablets containing parts of Babylonian laws, which are preserved in the Kouyunjik collection of the British Museum, and publishes by lithography the cuneiform text, with a translation, a German translation and notes. A paper of the late D. W. McGee deals with the typography of Babylon, as illustrated by a number of cuneiform inscriptions, written in the time of Nabopolassar and Nebuchadnezzar II. The spoken Arabic dialect of North Morocco has been investigated during a short stay there in 1889, by Mr. Talcott Williams of Philadelphia, who published a number of interesting notes on that vernacular, adding a very complete bibliography of works on the Arabic spoken and used in Morocco. Dr. Thureau-Dangin communicates some details concerning fractions and their expression in the archaic Babylonian texts.

The *Biblical World* calls attention to a Hittite cylinder in the collection of Count Tyskiewicz, (*Cylinder Hittite de la Collection du Compte Tyskiewicz*). This remarkable cylinder is one of a choice collection of antiquities just recently purchased for about $21,000 for the museum at Boston. The cylinder in question is of hematite, fifty-eight centimeters long by twenty-four centimeters in diameter. It has a pointed cone, which is pierced by a transverse hole. The body of the cylinder is occupied by a complicated screw inclosed between two rows of double spirals. The principal scene is extremely interesting. A man is stretched upon a table; from his body flames seem to be rising, while at the head and foot of the body stand two persons, performing some kind of operation. Near by another person is lying, as if awaiting his turn, while just behind the operators there seem to be two worshippers. Then there is a personage seated on a throne, in front of which two lions, standing on their hind feet, support a cresent-shaped object. On the lower part of the scene are various objects, such as vases, heads of animals, etc. Other human figures also appear in other *roles*. The interpretation of this cylinder must await assistance from others belonging to the same class. The cylinder is described by Solomon Reinach in the *Revue Archeologique*, May-June, 1898, pp. 421-3.

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Professor Hilprecht, occupied during the summer with archæological researches in the Imperial Ottoman Museum at Constantinople, has started for a scientific tour into the interior of Asia Minor.

The German expedition to Babylonia will probably begin to excavate at Warka, the Biblical Erech (Gen. x, 10), which was the scene of Loftus's earlier researches. The climatological conditions there are even more unfavorable to a long stay than at Nippur. Erech was not only a chief religious center of the Babylonians, but played also a prominent political *role* in the earliest history of the country. Systematic operations at Warka will doubtless yield a rich harvest.

In the last number of the *Mittheilungen* of the German Palestine Society, Professor Brünnow gives a report of his journey last year to the Hauran. The chief result of his investigations has been to determine that about all the ruins found east of the Dead Sea down to Petra are of Roman origin, and that pactically nothing of the Moabite period is yet left. He thus agrees with Rindfleisch, who makes the Mohammedans responsible for the destruction of the old civilization of the Hauran, Brünnow states that he will now prepare a new map of Moab and Edom on the basis of his researches.

The *Gospel, Epistles on Revelation of St. John*, is another volume of the *Modern Reader's Bible.* Professor Moulton has with his usual literary skill and helpfulness arranged "The Good Tidings of St. John (Gospel) or the Signs and Witness of Jesus," "The wisdom of John," commonly called the First Epistle, also the other two Epistles and the Revelation, in such a manner that each work illustrates itself. The whole work is divided into the independant divisions into which it seems to fall. The Revelation is described as a rhapsody. Dr. Moulton describes it as an epic in the flow of narrative, broken by little dialogues, but that there is none the less an approach to dramatic form in the linked succession of visions, which follow like the acts of a drama. The introduction and notes avoid all questions of authorship, textual history, and canonical questions, but considers the sacred writings from a purely literary point of view.

(New York. Macmillan & Co., 66 Fifth Avenue. 12mo, 224 pages. Price 50 cents.)

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To the Editor of Biblia:

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In July BIBLIA I asked for special subscriptions towards the admirable work of the Archæological Survey. To those of Mr. George B. Tucker, Mr. Clarence M. Hyde, each $50, and Dr. Frederick E. Hyde, $25, may now be added the subscription of Mrs. George S. Bowdoin for $50. Of the special fund for $500 three-fifths, or $300, remain to be raised. Will not our readers promptly aid in five-dollar and larger contributions? It is purposed to resume work in Egypt early in the winter. May I not expect the full and needed amount, as above, by December?

WILLIAM C. WINSLOW,
Honorary Secretary, U. S. A.

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HIERAKONPOLIS.

THE Egyptian Research Account, of which Prof. Petrie is the guiding spirit, carried on its operations last winter at Hierakonpolis, on the left bank of the Nile, almost opposite El Kab, the scene of its work during two previous years. As on previous occasions, Mr. Somers Clarke and Mr. J. J. Tylor joined resources; but the actual work of excavation was conducted by Mr. J. E Quibell, assisted by several ladies and gentlemen. We may mention that Mr. Quibell's work for the Research Account will now cease for a time, as he has been appointed on the staff of the Ghizeh Museum, to help in the great task of compiling the catalogue.

In order to avoid confusion, it may be as well to state at once that there were two other places in Ancient Egypt known by the name of Hierakonpolis, which means City of the Hawks. Both of these are on the right bank of the Nile, lower down the Nile, being the capitals respectively of the Twelfth and the Sixteenth Nomes. The Hierakonpolis with which we are at present concerned was the site of the ancient Nekhen, and its ruins are now called Kom el Ahmar. Conspicuous among these ruins is a fort, familiar to all Nile-voyagers Nothing was found within this fort, which seems to have been exhausted by *sebakh*-diggers; and the cemetery of prehistoric age in the desert was equally unproductive. It was on the site of a temple of the XIIth Dynasty, within the cultivated region, all that Mr. Quibell's discoveries were made. Here he was fortunate enough to light upon a series of pits, containing votive deposits of great antiquity. Among these was the gold

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hawk, of the VIIth or XIIth Dynasty, which has attracted so much attention as being undoubtedly the earliest and largest piece of gold sculpture known. As a matter of fact, only the head is of solid gold; the body is made of copper plates, with gold plumage. This unique object has of course been reserved for the Ghizeh Museum.

From an archæological point of view, however, the most valuable portion of the find is the great mass of objects that can confidently be assigned to the Ist and IInd Dynasties; or in other words, to the period preceeding the Great Pyramid. Until a few years ago, this period was generally regarded as mythical, and its kings (beginning with Menes) as mere names. Prof. Petrie, by his excavations at Koptos and Negada, was the first to make known remains of this prehistoric period. After that followed M. Amélineau's researches at Abydos, of which no adequate account has yet been published. Then came the startling news that M. de Morgan had chanced upon the tomb of Menes himself at Negada; and now Mr. Quibell has collected such a quantity of new meterial as will tend to put all the previous discoveries in their proper place, and make the ages before Khufu almost as familiar to us as is the Old Kingdom.

The Egyptain Research will shortly publish a volume containing a full account of Mr. Quibell's work at Hierakonpolis, together with photographs of every important object found. But, in anticipation of that official publication, the readers of BIBLIA may like to read a preliminary notice, based partly upon the exhibition held in London during July, and partly upon an article contributed by Prof. Petrie to the forthcoming Archæological Report of the Egypt Exploration Fund.

The objects found at Hierakonpolis differ from all others of this early age in not being funerary, but representing civil and military life. The most interesting are a number of large slate pallettes, covered with reliefs on each side, which are a marvel of primitive sculpture. The finest of these, now at the Ghizeh Museum, represents scenes in the life of a king whose *ka*-name was Nar-mer, but whose personal and dynastic name is unknown. On one side he is shown holding an enemy by the hair, and ready to smite him with a mace; behind follows his chamberlain, bearing his sandals and a copper water-pot; below are two slain enemies with a hieroglyph over each. On the other side is the king in triumph, his chamberlain behind and high priest in front; before them four chiefs of

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the Nomes carry standards; below ten decapitated enemies are lying on the ground. Another slate pallette is covered on both sides with figures of animals, lions, leopards, giraffes, oryxes, hunting-dogs, and others mythical. Scarcely less interesting are the large limestone mace-heads, some nearly a foot high, likewise carved in relief. One shows the same king Narmer seated, receiving the submission of a rival monarch with 120,000 captives and a still larger number of cattle. Another represents the king superintending irrigation works in the Delta, which is of unique value for the state of civilization in this primitive era. Another king, whose personal name was Besh, is represented by two statues, while his name also occurs on an immense granite jar. The minor objects include hundreds of ivory statuettes and carved plaques, dozens of figures of animals in green glazed pottery, many elaborate cups and dishes with the royal names, an enormous jar of syenite two feet across, and gigantic flint knives. The ivory statuettes are unfortunately in bad preservation, but enough remains to restore the physiognomy and costume of the people, which is essentially non-Egyptian. The men are bearded, and do not wear the kilt, while the women are nude.

Prof. Petrie claims that he is now able to enumerate the *ka*-names of no less than twenty-two kings, antecedent probably to the IVth Dynasty, beginning with Menes and ending with Sahu. It is remarkable that only one or two of them have personal names. Yet in Manetho and the lists of the XIXth Dynasty none but personal names are found, and not a single one of these *ka*-names can yet be connected with any of the personal names. This raises a suspicion that the *ka*-name was the sole royal name of the ruling race of the first three Dynasties, and that the personal names recorded three thousand years later were a subsequent invention.

Prof. Petrie thus summarises our present knowledge of the ages before Khufu: The oldest remains that we can group belong to a civilization of high mechanical taste and ability, but very low in imitation of natural forms, with unrivalled skill in working flint, but only just beginning the use of metals. This was the civilization that he provisionally called "new race," but now prefers to term "pre-dynastic," as being the last part of the indefinitely long prehistoric age which includes palæolithic times. He still inclines to believe that the people were Libyan, with an admixture of some Negro elements in remote time. In all the burials of pre-dynastic times not a

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single example of hieroglyphic writing has been found, nor a single scarab amulet. Rudely scratched marks on pottery are abundant; but in only two or three instances are there marks that can be connected with the later hieroglyphic signs.

When we reach dynastic times, a great change has taken place. The inhabitants are physically of a different type—the head is not so remarkably long and narrow, and the nose is thinner; hieroglyphs are freely used; copper has become far more common; the wheel was used for pottery, and the wheel for stone. The styles of the pre-dynastic objects can yet be traced, altered and degraded; all the graceful and highly skilled hand pottery has changed to clumsy, tasteless forms, and the exquisite contours of the stone vases have passed into mere lumpiness. But a new force was at work; and artistic drawing and modelling of natural forms begins to appear stiffly and in archaic fashion, but leading directly into all the well-known conventions of later Egyptian art.

J. S. COTTON.

HOW WAS THE PYRAMID BUILT?

THIS problem is somewhat difficult to solve with any degree of certainty, as we have no monumental record of the ancient method, nor of the mechanical appliances then in use for such a purpose. How all the immense blocks of stone, forming the core of the Great Pyramid, were lifted and transferred to such heights as those of its upper courses is a marvel of mechanical ingenuity. Almost every conceivable method has been suggested. The most common method of transportation was the employment of an immense number of men to haul by main force enormous blocks from the quarry, several hundred miles distant.

We propose to show that the method of erection and construction was entirely different from any plan that has ever yet been suggested. An inclined plane, ramp, or sledgeway, was run up the middle on each of the four faces or sides, with low steps on each side of the ramp, for the haulers to ascend and descend, and the blocks taken up on sledges; the inclined sledgway being built up as fast as each course was finished, until the uppermost tiers were reached. The core masonry being built up after the face casing of each tier was laid, until

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the entire course was completed. The top of each course would be used as a leveled base or floor for transferring the blocks to their places in the next upper course.

Herodotus conjectures that "The summit of the Pyramid was first finished; descending thence, they regularly completed the whole." But this is simply an opinion or conjecture formed over 2300 years after the event, and not the statement of a known fact. It would be next to impossible to begin at the top and finish the casing downwards, putting on the capstone first, and do it with that accuracy and perfection which the case required. The builders began at the base, and the crowning capstone was placed on the apex and summit when the whole casing of the sides had been finished. The four inclined ramps or sledgeways would then be finished downwards, and the work completed. The angle of the finished sides, and height of the apex, were determined from the finished base; the base was not determined from the apex. The inclined ramp or causeway by which the blocks were conveyed from the Nile to the base of the Pyramid, and up the hill of Gizeh, was a very low inclined plane, and the method of transit up the sides of the Great Pyramid would be intrinsically similar.

There seems to be good ground for believing that four such inclined planes, ramps, or stairways, probably ten feet wide and about three feet deep, were run up the middle of each side of the Great Pyramid, one on each of the four sides, running up the mid-line of the face from base to apex or summit. Prof. Petrie says "The faces of the core masonry being very distinctly hollowed. This hollowing is a striking feature; and besides the general curve of the face, each side has a sort of groove specially down the middle of the face, showing that there must have been a sudden increase of the casing thickness down the mid-line. The whole hollowing was estimated at thirty-seven inches deep on the N. face." He noticed this deep groove in the mid-line of each of the four faces of the Pyramid, but failed to understand its significence, and conjectured that "it was done so as to thin out the casing at the sides."—Pyramids and Temples of Gizeh, p. 44.

This mid-line groove would be the place where the sledgeway, or inclined ramp and stairway, was located, running up and down the mid-line of each face, from base to apex, up which the great stones, forming the successive course of masonry, would be drawn. Arriving at the top of the tier, without unloading or removal of the block, the sledge would be hauled along the

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top of the finished course, to the place where the block was wanted. Perring conjectured that a machine might have been used known as the *polyspaston* of Vitruvius (Vyse-Pyramids of Gizeh, vol. I, p. 107, note). Doubtless a machine of some kind would be in constant use at the spot where a block was being placed in position, but that would be all the case required.

The popular theory, that the core masonry was built up first and completed, before the casing was put on, is based on not knowing how the great stones could be lifted upwards. Herodotus says: "The ascent of the Pyramid was regularly graduated by what some call steps, and others call altars. Having finished the first flight, they elevated the stones to the second by the aid of machines constructed of short pieces of wood; from the second by a similar engine they were raised to the third, and so on to the summit. Thus, there were *as many machines* as there were regular divisions in the ascent of the Pyramid; though in fact, there might be only one, which, being easily manageable, might be removed from one range of the building to another, as often as occasion made it necessary. Both modes have been told me, *and I know not which best deserves credit.*"

It is evident that Herodotus did not regard either method worthy of credit. They were conjectured, guesses at best; and are a fair sample of our modern speculations, which are no better than those suggested by Herodotus. Only think for a moment what a wearisome task it must have been, if either of the two plans were true. Each stone must have been hauled up from step to step, to a great height; the average of each lift being three feet high, whilst the number of lifts would be about 230, and the number of stones would average about 2,500,000. The time lost in changing the machine at every step is beyond any reliable estimate. But the two methods suggested by Herodotus are purely conjectural. For, in all the thousands of sculptures and wall paintings, there has not yet been found a single derrick or other contrivance for lifting heavy weights to a great height. Nor could any very large machine have been used on the courses of the Pyramid. Gigantic labor of this kind must have been accomplished with very simple means, and with little or no mechanism other than the manual labor of thousands with little or no training.

But by the plan we have suggested, of using a ramp-way, or inclined sledgeway in the mid-plane of each of the four sides of the Pyramid, a block would be hauled upwards without change

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and be at the top of the highest course in less time than it would take the haulers—working by either of the two plans suggested by Herodotus—to change the machine ready for a second or third lift at the bottom of the courses. And as the apex was reached by the highest course, the sides would converge until there would be nothing left but the width of the sloping sledgway, eight or ten feet wide, on each of the four sides. Any one of them would be amply wide enough to allow the capstone to pass upward, as it would be only about ninety inches wide, whilst the four rampways, thus coming together, would form an open platform at the top, or a square of about 120 inches to each side, and allow a standing space of fifteen inches all round the sides, for adjusting the capstone in its place. This standing space would also form the base of the last course of casing, which could readily be placed in position after adjusting the capstone. Then, finally, the rampways could be filled in as the masons descended to the base, and the whole completed. Probably the real reason why no lifting machines have ever yet been seen, or represented on the sculptured walls, is this, that none were ever used.

ILLUSTRATIONS OF THE METHOD USED.

The rampway to the rock-cut tombs at Assouan, of princes of the VI and XIIth dynasties, was 120 inches wide, and the stairway of the sloping ramp goes back 375 feet, almost identically the same as the Great Pyramid, which slopes back 378 feet from the edge of the casing on the platform. It has also 250 steps, eighteen inches deep, and five inches high. The Pyramid has probably 217 to 220 steps or courses of masonry. An inclined plane with a flight of steps on each side for the haulers, would answer the purpose of the builders of the Great Pyramid; whilst the use of such a rampway, with a stairway on each side, ten feet wide, such as may be now seen at Assouan, will prove that such a method was in use in ancient times during the VIth dynasty, and not long after the time of the Pyramid builders of the IVth dynasty, if not actually contemporaneous therewith.

Impracticable theories are the natural result of not knowing how the workmen hauled upwards large blocks to their destined place in the great structure. It was a common method in pyramid times to select a prominent vein of limestone, high up in the side of a cliff, in which to place a rock-cut tomb. The most elaborately beautiful tombs in Egypt

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belong to the great feudal families which immediately succeeded the Great Pyramid times, and are of this character. They are reached by a sledged stairway cut in the cliff. A flight of steps, roughly cut or constructed in hewn rock, leads up from the plain below to the entrance of the tomb, at a considerable height. At Benni Hassan and Thebes these stepped stairways are buried in sand; but recent excavations have brought to light a well preserved example in a cliff at Assouan. The cliff is formed by a stratum of hard sandstone rock, which runs along the brow of the slope northward and southward for miles. In the face of it are cuttings which look like ancient tombs, and if we follow it for a few yards we come to the remarkable double tier of rock shrines.

In this cliff we discover an ancient system of rock-cut tombs placed at varying levels arranged in terraces, like those of the Great Pyramid, forming its core masonry. These relics of an ancient race belong to the VIth dynasty, who were probably almost as old as the IVth dynasty of Khufu, and would therefore be fully acquainted with the Great Pyramid system of carrying large blocks of precious stones up an inclined plane, tramway, or sledgeway. A well preserved example, leading up the side of a cliff to the tomb of Sabbena and Machoo, princes of the VIth dynasty at Assouan, was discovered in 1885, by General Sir F. Grenfell. It also contains a cartouche of Pepy II, of the VIth dynasty. A flight of steps on each side of an inclined plane or rampway, cut into an almost perpendicular cliff 100 feet high, leads from the river Nile bank to the door of the tomb. The rampway is ten feet wide, with steps on each side eighteen inches deep, five inches high, and 250 in number=375 feet horizontal, which were used by the haulers and mourners who went up and down the steps on both sides of the ramp. The funeral posession slowly scaled the cliff, by dragging up the large sarchophagus block of marble to the top of the ramp and entrance to the tomb, whilst the haulers and mourners ascended by the double stairway on each side of the inclined ramp. In an immense building like that of the Great Pyramid, whose faces are inclined planes, there would be little or no danger to the unskilled laborers, and less chance of damaging the great precious stones hauled up by this method, than by using cranes, derricks, and similar machines; the work would be safely and rapidly done, and the common people with unskilled labor could be obtained anywhere to do this hauling work, at a cheap rate, and with

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the least possible expenditure of time, training and physical energy.

The rampway up the mid-line of each of the four faces of the Pyramid would be only 381 feet horizontal, and the height of steps up to the apex or summit would be smaller as the courses or tier were gradually lower in height. So that less effort would be expended as the apex was reached, and a large number of haulers would be at liberty, as the number of stones for the upper courses were gradually diminished.

Our next article will be "Why was the Pyramid built on this plan?"

S. Beswick, C. E.

Hollidaysburg, Pa.

PREHISTORIC CIVILIZATION.

WHERE was the cradle of the human race? The explorer cannot find it; the theolgian, the naturalist, and the archæologist have all sought it in vain, and "the problem" says Professor Ebers, "remains unanswered. "A few thousand years of recorded history only takes us back to a prehistoric period of untold length, during which took place the primary distribution of mankind over the earth and the devolopment of the great races, the formation of speech and the settlement of the great families of languages. The few nations which have a history do not profess to go back to the beginning of all things. The theory, however, of ethnologists and archæologists with regard to the cradle land would fill volumes. It has been a favorite theory to place Atlantis as the fountain head of the streams of population which colonized both the Old and the New World. Plato lived four hundred years before the birth of Christ. His ancestor, Solon, was the great law-giver of Athens six hundred years before the Christian era. Solon visited Egypt and was there told by a very old priest an account of the island of Atlantis where there was a great and wonderful empire, a people who built temples, ships, and canals; who lived by agriculture and commerce; who, in pursuit of trade, reached out to all the countries around them. Plato states that the Egyptians told Solon that the destruction of Atlantis "in one dreadful night and day," by a long deluge, occurred nine thousand years before that date. Geological evidences shows that vast masses of land once existed in the re-

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gion where Atlantis is located by Plato in the Caribbean Sea, and that therefore such an island must have existed. This theory has been well presented by Unger* and Ignatius Donnelly†. Delitzsch‡ places the location on the Euphrates between Bagdad and Babylon. Haeckely,‖ Caspari,§ Peschel¶ and many others, place it in a wholly imaginary, now submerged prehistoric continent under the northern portion of the Indian Ocean. Warren** places the cradle of the human race at the North Pole.

Our earliest traces of man are found in Europe and not in Central Asia, where in all probability he first appeared. We must remember that when man first appeared, the eastern continent presented a different appearance than it does at the present time. The continent of Europe stood at a higher level than it does now. The whole of the North Sea was not more more than three hundred feet deep. The British Isles were joined together and united not only to France, but there was dry land all the way from Scotland to Denmark, over all that area now called the German Ocean. Land extended from Spain and Africa, out as far as the Azores and the Canaries. The north of Africa was joined on to the Eastern continent and to Spain, for the narrow straits of Gibralter had not yet been formed; but a great sea stood where we now have the Great Sahara, and joined the Mediterranean and the Red Sea. The Bosphorus had not been formed. Each being sundered from Asia by what might be called the Ponto-Mediterranean, a vast sea including the Aral, Caspian, and Euxine Seas, together with the plains of the Danube and Volga, and discharged into the Arctic Ocean by the valley of the Obi.

Such was the appearance of the continent when we find man the contemporary of the mammoth, the wooly rhinoceros, and other extinct pachyderms. We have from the gravels of Abbeville, evidence of his handiwork, dating from a period when the Somme flowed three hundred feet above its present level, and England was still united to the continent. Man must have inhabited France and Britain at the close of the

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*_Die versunkene Insel Atlantis_, Vienna, 1860.
†_Atlantis: The Antediluvian World_, New York, 1882.
‡_Wo lag des Paradies_, Liepsig, 1881.
‖_The Pedigree of Man_, London, 1883.
§_Die Urgeschichte der Menschheit._
¶_Races_ of _Man_, New York.
**_Paradise Found_, Boston, 1886.

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quartenary period, and must have followed the retreating of the last glacial epoch, to the close of which Dr. Croll and Professor Geikie assign on astronomical grounds an antiquity of some 80,000 years. Haeckel asserts that man has existed upon the earth "probable more than 100.000 years." Mortillet says "at least 230.000 to 240.000 years," and Mr. John Fiske thinks that "the human race has covered the eastern and the western hemisphere for thousands of centuries."

During this vast period but the rudest outline of the life of man is placed before us, and between the stone age and the neolithic period when the Aryan race first appeared in Eastern Europe is a vast blank which we cannot fill in. From this later period begins the real continuous history of our race, and we can trace mankind through the forgotten eras of the world's life down to the dawn of history. However, the only paleoethnic fact which we wish to record is that the Nile and the Syrian Sea on the west, Upper Armenia and the Caspian on the north, the Hindoo-Kush and the Indus on the east, and the Arabian Sea on the south, bound the region where Cushites, Semites, and Aryans, "the first farmers, workers, or founders of cities, the second pastoral people, and the third mountaineers, afterwards emigrants and conquerors, met, elbowed each other, and mingled, conquerors and conquered by turns, inventing arts and the use of metals, learning arms and how to organize themselves hierarchically, reaching their ideal through religion, and having in writing the most powerful instrument at the disposition of human intelligence. With them we have the beginning of history, and a continuous chain of social organizations down to our own day." Here were the seats of the greatest monarchies of ancient times, populous and powerful enough to work out, on the most imposing scale, the grandest events of history. Nothing is known for certain about the emergance from primitive barbarism of the great races, or about the determination of national characteristics. What made the Jew a Jew, the Greek a Greek, is as unexplained as what daily causes the germs of an oak and of an ash to produce different trees. Each race, like each family of speech, has its own distinct individuality, and already in the sixteenth century before Christ, an Egyptian artist in a tomb at Thebes belonging to Rekh-mâ-Ra, an Egyptian prince, who lived a century before the Exodus, had actually noted the outward features of the several races of mankind, each depicted with its own peculiar characteristics, so far as they were known

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to him. The black-skinned negro, with all the features which still characterize him, is the representative of the south; then came the white-skinned European and Libyan, with fair hair and blue eyes; the Asiatic, with olive complexion and somewhat aquiline nose, as the inhabitants of the valley of the Nile, who display all the traits that distinguish the Egyptian of to-day.

It must have taken many generations and many thousands of years for human speech to have grown from the earliest beginnings into elaborate languages, and for these in their time to have developed in families spread far and wide over the world. This immense work had already been accomplished in ages before the earliest inscriptions of Egypt, Babylon, Assyria, Phœnicia, Persia, Greece, for these show the great families of human speech already in existence. Philology has shown that groups of ancient and modern languages in Asia and Europe, the Indian group, the Persian group, the Hellenic or Greek group, the Italic or Latin group, the Slavonic group to which Russia belongs, the Teutonic to which English is a member of, the Keltic group which Welsh is a member of, are all descendents of a common ancestral language which is now theoretically called the Aryan. But the Assyrian, Phœnician, Hebrew, and Arabic, known as Semitic languages, are sister languages, and they point back to an earlier parent language which has long since disappeared. The ancient Egyptian cannot be classed as a member of the Semitic family, though it shows points of common resemblance which may indicate some remote connection. There are also known to have existed before 2000 B. C. two important languages not belonging to either the Aryan or Semitic family: these were the ancient Babylonian and the ancient Chinese. When the families of languages first became known to us we find no grammatical point of identity between the Semitic or Aryan linguistic groups. The roots are totally distinct, the formative elements essentially different, nor have the functions of these elements anything in common. The abyss separating these two systems is not merely deep—it is impassible. Now we must allow an immense period of time for the life, growth, and separation of the different families of languages, or believe that man must have acquired the faculties of speech in different localities independently, and have thus given birth to several races of mankind originally distinct. But from the most widely separated nationalities of the old world we find proofs of the ex-

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istence of primeval doctrines, theories of cosmical, religious, political, and even social character, so similar in detail that the hypothesis of their common origin in some region that had been historically and geographically the center of all their peoples seems to be completely established. From the Mongolians of the distant east to the Pelasgic nations of the west, and from the Hamites of Africa, the Cushites of Chaldea, to the Aryan races of high Asia, we trace these traditionary ideas.

The civilization that we find before us in the earliest known history appears elaborate and perfect. After that, only slow changes of fashions and taste influence it, and but few discoveries of importance were made during thousands of years which ensued. The earliest civilization was completely master of the arts of combined labor, of masonry, of sculpture, of metal-working, of turning, of carpentry, of pottery, of weaving, of dyeing, and other elements of a highly organized social life. And in some respects their work is quite the equal of any that has been done by mankind in later ages. As far back as any historical documents carry us, we find in Chaldea a population emerged from the savage state. The social relations are controlled by laws which extend their protection even to the slave, and there is a regular system of taxation. The rents of the land are determined either according to a fixed valuation or according to the current produce. Family ties are very strong. To disown father and mother is a veritable crime. The desertion of a child is punishable with imprisonment.

The Babylonians were essentially a reading and writing people, and in the century before the Exodus, recent discoveries have shown that clay libraries existed, and that an active correspondence was carried on by means of clay tablets in all parts of the ancient Oriental world. The Babylonian language and characters were taught and learned not only in Mesopotamia, but also in Kappadocia, Syria, Palestine, and even in Egypt.

We find in China over 2000 years ago, a culture in science, industry, literature, and the arts of civilized life scarcely inferior to that of the most enlightened nations that have appeared in history. Unlike the Egyptians and the civilizations of the west, the Chinese did not go forth into the world and establish communication with other peoples. They never colonized or occupied other lands; but their culture developed without any extraneous influences, and they lived apart as if

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China were a world by itself. We look in vain for representatives of their race on the monuments of Egypt, Babylon, or Persia.

The researches of Dr. Schliemann in Greece gives indications of civilization in that country, which may lead back to over 2000 B. C.

The Egyptian civilization began at least 5000 B. C., and reached its zenith under the III and IV dynasty, under the builders of the pyramids some 1500 or 2000 years afterwards. "Then in its full strength the Egyptian life rises out of the past like a giant peak, or like its own pyramids out of the sandy plains. It is cold and rigid, like a man of granite, but it is so great that it seems to defy all efforts of time." When they first came before us everything seems to point them out already old, whether it be their enormous tombs or temples, their elaborate social life, or their complicated religious system, with its long mysterious ritual. No country in those early ages was so far advanced in civilization as Egypt; none could boast so grand a history; such fine reaching power; such splendor of architecture; such knowledge of arts and science; such royal magnificence in its government, and such accumulated wealth in its national treasury and in the hands of its nobles and priests. "And what a history it is! Sculptured on these monuments, sketched on these fragments of papyrus, protrayed on the walls of these temples and tombs, is an empire great in power, war, and dominion, great in architecture, science, and the arts of life—an empire that for a hundred generations withstood the forces of time and decay, and that even in its ruins represents the oldest, and as yet the most enduring civilization on the surface of the globe."

THE GENIZAH MANUSCRIPTS.

DR. Soloman Schechter is still busily engaged in the examination of the valuable collection of manuscripts which he brought back from the Genizah of Old Cairo. Among the more noteworthy treasures which this collection contains are fragments of the Books of Ecclesisticus in Hebrew and certain palimpests of which the underwriting is Greek and which preserve to us unique fragments of the Hexapla and the Aquila's version of the Old Testament. There are, moreover, about twenty large boxes of fragments which contain matter of

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much interest to Semitic scholars, e. g., Biblical fragments in an early Hebrew hand, presenting in some instances the superlinear punctuation; liturgical fragments and portions of the Talmud and the commentaries thereon; historical documents (wills, etc.); fragments in Arabic, mostly written in Hebrew letters, and a few fragments in Syriac.

"The process," as Dr. Schechter explains himself, "of examining such a collection is necessarily a very slow one. In the ordinary course of cataloguing manuscripts, you have to deal with entire volumes where the study of a single leaf tells you at once the tale of hundreds and hundreds of its neighbor and kindred. This collection consists not of volumes, but of separate loose sheets, each of them with a history of its own, which can only be learned by subjecting it to examination by itself. * * * All have to be arranged 'after their kind' which as specimens of writing they have to be sorted in some kind of chronological order. * * * The Genizah furnishes us with the oldest known manuscripts of any part of the Bible even older than the Pentateuch manuscript of the British Museum described as dating probably 'from the ninth century.'"

Of great variety again are the fragments in which all the words (except those at the beginning of the verses), are represented by initials only, as for instance, "In the beginning, G. c. the h. a. the e. . . . ." (Gen. II.) That such abbreviations should be employed even in copies of holy writ was only natural in an age when the chisel and the pen were the only means of making thought visible. On the strength of the few they met with in Bible manuscripts, Kennicott and other scholars tried to account for certain misreadings of the Septuagint. If we take up a dictionary and look up how hundreds of words begin, for instance, with the letter *B*, and think on the other hand, that in the sentence before us there is only room for *one* B-headed word, and some idea may be formed of what a dangerous pitfall lay in every initial for the Greek translator, or even for the Jewish scribe. The Genizah has for the first time supplied us with samples proving that the abbreviation system was not limited to certain isolated words, but extended to the whole contents of the Bible. This particular system seems to have been known to the old Rabbis under the name of "Trellis-writing." These Bibles were undoubtedly intended for the use of the grown-up scholar.

Dr. Taylor, Master of St. John's College, and Dr. Schechter, the reader in Talmudic, at Cambridge, have offered to the

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University on certain conditions this valuable collection—one of which is that these MSS. be kept in the University library as a separate collection and be called by some such name as the "Taylor-Schechter collection of the Genizeh of Old Cairo," and that the University undertake to make such provisions as is possible to bind, or preserve the MSS. and have them sorted and catalogued within the ten years from the acceptance of the collection. It is supposed that the cost will be about $500. The collection was gratefully accepted by the University.

Dr. Schechter is about fifty years of age—is a native of Roumania. His youth was spent exclusively in the study of Hebrew literature. In the year 1882, he went to England as a tutor in rabbinic studies to Mr. Claud G. Montefiore. In 1890, he was elected Lecturer in Talmudic at the University of Cambridge. On the 13th of May, 1896, he discovered the first leaf of the original Hebrew of Ecclesiasticus, and in 1897, he was sent to Egypt and Palestine for further investigation. He returned laden with treasures which were noticed by the press everywhere. On February 3, 1898, the degree of Doctor of Literature was conferred upon him by Cambridge—which is only given if "The Committee be of opinion that the original contributions (of the candidate) constitute *prima facie* a qualification for a degree."

GOLGOTHA OR CALVARY.

MR. J. M. TENZ has an article on the above subject in the October number of the *Quarterly Statement* of the Palestine Exploration Fund. The traditional Calvary in the Church of the Holy Sepulchre is ascended by eighteen steps; below are chambers cut in the rock which are used for religious purposes. The rocky hill, when in its natural state, may have been a hillock of the form of a skull, or the skull of some warrior who fell in one of the sieges of Jerusalem may have been found in one of the clefts of the rock to give it that name, and may have led to the strange tradition that the skull of Adam was buried in Golgotha. Origen distinctly asserts that there was a Jewish tradition that the body of Adam was buried in that place—"Place of a skull." There is no historical evidence to show that there was a public place of execution where Calvary is commonly fixed, nor would that rich man

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Joseph of Arimathæa have made his new sepulchre so near a place where criminals were put to death. The Roman guard hurried Jesus away and nailed him to the cross at the first convenient spot, as there was some fear of a popular insurrection. When they came to the place, called the place of a skull, there they crucified him. This place was near the city. Dr. Schultz states that he traced the remains of a wall, excluding Golgotha, and taking in the pool of Hezekiah. Some recent discoveries made by Dr. C. Schick and others also support this. Before the third, or Agrippa's wall, wall outside Calvary was built, the gate of the second fortification on the east side of that place must have been the principal thoroughfare, as now at the Jaffa Gate, and many coming from the south, west, and north countries would have passed close by that little hill of 14 or 15 feet in height where the crucifixion is believed to have taken place. The gentle rising ground west and north from that hill, and the city wall on the east and south, would have given sufficient accomodations for the chief priests, scribes, elders, and people who stood beholding; and they that passed by reviled, wagging their heads and scoffing.

Now in that place where Jesus was crucified there was a garden and a new sepulchre, there laid they Jesus. The traditional sepulchre is about 140 feet from the chapel of Calvary, only little of the natural rock is visible within the tomb, the rest is covered on all sides with brown marble. A little distance further west are the so-called tombs of Joseph and Nicodemus. They are left in their natural state, and are decidedly Jewish, and must have been within the second or Nehemiah's wall, as none but David and the kings of Judah were allowed to be buried within the city of David. It was not until ten years after the crucifixion of our Lord and Saviour that Agrippa began the third north wall which enclosed Calvary and the tomb within the city.

Some time after the destruction of Jerusalem by the Romans under Titus, Adrian caused the ploughshare to pass over the ruins of the city and temple, and build a new city and call it Aelia Capitolina. An edict was issued interdicting every Jew from entering it. Nor did the Christians escape persecution. A temple of Venus was erected on the site of Calvary and tomb to pollute the spot regarded as sacred by Christians. Yet Christians were in time permitted to settle themselves within the walls of the city, and Aelia soon became the seat of a bishopric. Amid all the changes and superstitions it is most

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unlikely that the sacred spot where the redemption of the world was completed should be forgotten. The tradition of the site of Calvary and tomb was anterior to the time attributed to the finding of the Cross by Helena, and the building of the Church of the Holy Sepulchre by her son, Constantine.

There is another place outside the Damascus gate which of late years also received the name "Skull Hill." From the nearest road it takes about three or four minutes to ascend to the top of that hill. According to the Jewish tradition it was the place of stoning. The criminal was first cast down from the precipice of that hill, a height of about fifty feet, and if life was still left in him was then stoned to death. Near by is a tomb, believed by some to be the tomb of Christ. But when it was first discovered by the owner of that land and pointed out to Dr. C. Schick, it was full of bones and earth, and when cleared out the mark of a cross was found on the east rock-wall, and another on the north side of the chamber, which are still to be seen, no doubt dating from the crusading time. The entrance to this tomb is more than two feet above the ancient level of the rock-floor outside, so that the disciples would not have been required to stoop down to look in the tomb as stated in St. John xx, 4:5. Where the garden is supposed to have been, large cisterns and walls of ancient buildings have been discovered, and on the rock-floor in the front of the entrance of the tomb is a long trough cut in the solid rock which appears to have been used as a drinking place for cattle. There is no sign that there was at any time a rolling or other stone before the entrance, as in some Jewish tombs, but that it was shut by a door. The arrangement of the interior is the same as that of several other Christian tombs in the vicinity and near St. Stephen's Church, which is now erected on the foundation of a former church of that name, where it is believed St. Stephen was stoned.

PALESTINE EXPLORATION FUND.

WRITING before the arrival of the October *Quarterly*, I can only say that it is expected to contain a preliminary report of Dr. Bliss of his new work at Gath. It is understood that he began the first of September and so could have little to tell except as to his arrangements and beginnings.

The book by Dr. Bliss on Jerusalem has been delayed by

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a fire in the publishing house, but it is now definitely promised to be shortly in my hands for sale. The old work "Recovery of Jerusalem" has been nearly sold out, and it may not be reprinted because its contents have been in part incorporated into "Thirty Years Work," and in part have become perfectly well known. A new work, all the whole subject, will be wanted in time, but at present the work by Dr. Bliss will engage the attention of readers.

It is pleasant to see that Dr. Bliss and several others, including General Warren, Colonel Conder, Professor Hull, Dr. Post, Dr. Merrill. and Sir Charles Wilson, have been employed in the preparation of the new Bible Dictionary, now in process of publication by the Scribners. It will be found that the articles on geographical, geological, zoological and botanical subjects are very finely done. The article on Capernaum was written by the Rev. W. Ewing, formerly of Tiberias, who holds that Khan Minyeh represents the site and takes the ground that the water of *Et*-Tabigha was conducted southward by means of the rock-hewn passage to the city. I am glad to commend the dictionary in its scientific qualities, but in the field of theory the destructive critics make confusion of Aaron, Abraham, Benjamin, Caleb, David and other historical characters. The way in which such extremists darken counsel would be incredible if it were not here at every turn and on almost every page.

Contradictory reports come to hand in regard to the Zionist movement which means so much for the future of Palestine and not a little for the future of Palestine study. One day we are told that a fund of a million dollars has already been subscribed in sums of five dollars, which would represent two hundred thousand members, and that the sultan of Turkey has expressed his good will, and the next day we have an entirely different story. In the latter report we learn that a census has been taken, that Jerusalem has forty-one thousand people and Jaffa sixty thousand, and that the whole of Palestine has nearly three millions, and that in consequence of this great increase of population the sultan has issued an order restricting immigration, which order is partly due to the agitation of Zionism. We do not know which of these reports to believe, but the latter sounds the more likely to be true, and the inference may be drawn that the sultan will see to it that the Zionist movement goes very slowly, every concession being granted after delay and large payment.

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In the end it will be much better for all concerned if the Jews gain only two or three places of colonization and have five years of experience before any general movement is made. The dangers of famine and climatic disease will be much reduced if the Zionists move very slowly towards their coveted goal.

I have just learned from a newspaper report that the Rev. Walter G. Webster, our beloved Rhode Island secretary who was lost in *La Burgoyne*, has given by will one thousand dollars to the Fund. Not knowing as yet more of this most interesting fact I can only say that this bequest will permanently testify of his great appreciation of the work and will form among his fellow-students in the Divine Word, a most fitting memorial. This is certainly the first bequest for this purpose in America, but in this as in all other things he has set a good example.

THEODORE F. WRIGHT,
Hon. Secretary for the United States.
42 Quincy Street, Cambridge, Mass.

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To the Editor of Biblia:

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Francis Hall,	5.00	Lyman C. Smith,	10.00
Thomas Ingles,	5.00	The President White Library,	11.60
Charles P. Keith,	5.00	Mr. and Mrs. Frank Wood,	10.00

From September 30 to October 20, I have received very thankfully these subscriptions to the Archæological Survey Fund:

Francis Hall,	5.00	Gen. John C. Smith,	5.00

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From September 30 to October 20, the following subscriptions to the Graeco-Roman Branch are gratefully acknowledged:

Mrs. M. E. Ames,	$5.00	Buffalo Public Library,	$5.00
John Bentley,	10.00	Columbian Theo. Seminary,	5.00
Charles P. Bowditch,	5.00	Congregational Library,	5.00
Mrs. Henry Farnam,	5.00	Free Public Library, Newark,	5.00
Francis Hall,	5.00	Haverhill Public Library,	5.00
Charles P. Keith,	5.00	Library Co. of Philadelphia,	5.00
H. C. Rowley,	5.00	Long Island Historical Soc'y	5.00
Rev. John Worcester, D. D.,	5.00	Princeton University Library	5.00

Southern Baptist Theological Seminary, ... 5.00
State Historical Society of Wisconsin, ... 5.00
Theological Seminary Library, Alexandria, Va., ... 5.00
University of Chicago (Logia), ... 3.00
Yale University Library, ... 5.00

Office of the Egypt Exploration Fund, 59 Temple Street, Boston.

FRANCIS C. FOSTER,
Honorary Treasurer.

The General Meeting of the Egypt Exploration Fund will be held in London, November 10, 1898.

The program for the winter is practically settled. Professor Petrie will go to his former concessions, from Denderah to How, and Mr. Mace will accompany him, in the employment of the Fund.

M. N. DeG. Davies is going out on behalf of the Archæological Survey Fund, to copy old Kingdom tombs, and supply F. Ll. Griffith with another volume. Grenfell and Hunt are going to the Fayoum in the interests of the Graeco-Roman Branch.

All these will go in November. The two artists Carter and Sillem, started Oct. 5 for Deir-el Bahari, where it is hoped that they may be able to complete the work of restoration and copying.

The Society will thus have four parties altogether at work.

The Archæological Report will be ready in a few weeks; and both Vol. IV of the Survey, "The Origin of Hieroglyphics," by F. Ll. Griffith, and Vol. XVI "Deir-el Bahari III," by M.

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Edouard Naville of the Egypt Exploration Fund will appear before the end of the year.

Jas. S. Cotton, Hon. Sec'y of the Fund, is reading all these volumes in proof. Professor Petrie has a volume upon Denderah in preparation and Grenfell and Hunt are getting out a second volume of translations from the papyri found at Oxyrhynchus in 1896.

ARCHAEOLOGICAL NOTES.

The name of Alexander the Great has been discovered by M. Jules Oppert, in the cuneiform inscription in the fourth volume of the Babylonian Tablets, Br. 83-5-12, No. 619. The date reads according to him, in the month Sebot, on the sixth day, in the sixth year of A-lik-sa-an-dan, the king, which M. Oppert calculates to be the 21st of January 323 (Julian), or one hundred and ten days before the death of Alexander.

A valuable collection of ancient Egyptian bronzes, containing sixty-odd pieces, with an average height of eight inches, is offered for sale by an Armenian official in Constantinople. The bronzes represent images of gods and sacred animals. Their value is estimated at about eight thousand dollars by their present owner, but in all probability they can be bought for three thousand dollars.

Mr. S. Beswick, of Hollidaysburg, a valued contributor of BIBLIA, has in preparation a book on Egyptological subjects. Mr. Beswick was born in England, and was a pupil of Dr. Dalton, of Manchester, and is a member of the British Association. He is the inventor of a method of computing the magnetic declination of the needle. Professor John K. Rees, head of the Astronomical department of Columbia University, says: "Mr. Beswick's theory is interesting and based upon a very ingenious argument. It would not be at all surprising if the Egyptians had preserved something of the astronomical conceptions in their stone monuments. That the pyramids had some astronomical purpose has long been the belief of modern astronomers. Professor Proctor held that at one time the apex

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of the pyramid was not built, a level space being left to serve as a platform for astronomical observations. Others have held that what are now termed ventilators, the spaces running from the base of the pyramid to the exterior, may have served as dark tubes for the study of the stars, the observer standing at the interior end of the base of the monument.

I shall be glad to see Mr. Beswick's book on the subject of the sphinx and pyramids, so as to ascertain his proofs for the contention that the sphinx represents Aquarius and Leo. It is an interesting suggestion which his future astronomical calculations may prove."

The Archæological Survey has been able to secure the services of Mr. N. de G. Davies for the coming season, and preparations are being made for an active campaign. Through the kind offices of Professor Erman, the director, and of Dr. Schaefer, his assistant, the Berlin Museum has lent a set of squeezes from the celebrated sculptures in the tombs of Ty and Ptahhetep at Sakkareh. The Ptahhetep set is nearly complete and offers a splendid opportunity for studying the fine details at leisure. A series of careful drawings of hieroglyphs and interesting details is now being made from it; in Egypt this will be revised and extended, and a complete examination of the tomb carried out. Outline drawings of these sculptures have lately appeared in Quibell's "*Ramesseum*," from copies made by Miss Pirie and Miss Paget for the Egyptian Research Account.

The copying and examination of the interesting Dêr el Gebrawi tombs of the VIth Dynasty, towards which much material was collected by M. Newberry's expedition in 1892-3, will now be completed for publication.

From time to time as the work progresses, M. Davies proposes to furnish some account of it to the readers of BIBLIA.

F. Ll. GRIFFITH.

The Cambridge University Press will issue in a few months a work by Professor A. H. Keane, entitled "Man, Past and Present." It will be a sequel and complement to the "Ethology," giving detailed accounts of the pre-historic ages, the evolution of writing systems (pictorial, cuneiform, hierographs, and alphabetic), the historic peoples, the present populations of the world, their roots in the past, their religious

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beliefs, and general culture, broadly with a view to establish by continuous illustrations the principles laid down in "Ethnology." Chief among these are the physical and mental unity of the human race, its great antiquity, its origion in a single centre, and its difusion from that centre (Indo-Malaysia) over the inhabited globe in early Pleistocene times and hence the necesary evolution of everything (present types, languages, letters, religions, social institution, etc.), not from fully formed systems, but from germs and rude beginnings.

There will also be a table showing for the first time the pictorial origin and evolution of the Babylonian cuneiform script from the oldest known forms (Akkado Sumerian, 3000 to 4000 B. C.) to the Assyrian (1000-600 B. C.). Mr. Keane considers this important, because the pictorial origin of the cuneiform script has been denied and is extremely difficult of proof with the scant materials now available.

The professor also hopes to establish the common origin of the Iberian (Basque) and the Hamitic (Berber) languages and consequently the unity of the primitive people of North Africa and West Europe, including the Picts and other pre-Celtic inhabitants of the British Isles.

In 1857, Mindon-min, King of Burma, erected a monument near Mandalay celled the Kutho-daw. There he built 700 temples, in each of which there is a slab of white marble. Upon these 700 slabs is engraved the whole of the Buddhist Bible, a vast literature in itself, equal to about six copies of the Holy Scripture.

This marble Bible is engraved in the Pali language, thought to be spoken by Buddha himself, 500 B. C. Photographs of some of the inscriptions have reached England, and Professor Max Müller has examined them. But, alas, for all this human ingenuity and perseverance! If His Majesty, Mindon-min, thought to perpetuate the teachings of Buddha by causing it to be graven on the rock he nourished a vain ambition.

The climate of Burma is moist, and its effects have already wrought havoc on the surface of the white marble, and the photographs show a partial effacement of some of the Burmese characters in which the Poli text is engraved.

This is certainly the largest known copy of any portion of literature. Even the National Encyclopedia of China in 5,000

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volumes occupies a comparatively small space. To reach the other end of the limits of the printers and engravers' art we need only remember the "Smallest Bible in the World," and the diamond edition of Catullus, Tibellus and Propertius.

To engrave the Bible of Buddha on the marble slabs in the temples of Kutho-dau must have cost thousands of dollars, but these sermons in stone are easily outclassed by a copy of the New Testament, which beautifully printed, can be bought for twenty-five cents, and if carefully cherished will last many generations.

On his scientific tour through the northwestern provinces of Asia Minor, Professor Hilprecht has discovered new Hittite monuments in basalt near Angora, by means of which the northern boundary of the ancient Hittite states is shown to have extended about five days' journey to the north from Bog Haz-Keni, well known from the rock-cut Hittite monuments preserved there. In all probability the Hittite boundary extended even more northward. The find has been reported by Dr. Hilprecht to the authorities in Constantinople, who have given orders to remove the monuments to the capital of the Turkish empire.

BOOK REVIEWS.

The American Journal of Semitic Languages, the American Journal of Theology, and the Biblical World, for October, contains a bibliographical supplement of thirty-six pages of Theological and Semitic Literature, by W. Muss-Arnolt.

The contents of the *American Journal of Archaeology*, Vol. I., No. 6, are as follows :—

Excavations in Corinth, 1896, by R. B. Richardson; The Theatre at Corinth, 1896, by F. C. Babbitt; A Roman Building in Corinth, by H. F. DeCou; Two Reliefs from Assos, by R. Norton; Tenochtitlan, its Site Identified, by A. H. Noll; Archaeological Bibliography, 1897, by H. N. Fowler. There are twelve plates of excavations and buildings at Corinth, and a Relief from Assos.

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The Prang Educational Company announce for early publication this fall, *Egypt, the Land of the Temple Builders*, by Walter Scott Perry, director of the department of fine arts at Pratt Institute, Brooklyn, with illustrations, intended for readers who have not time for an exhaustive study of the subject.

The *Archil für Religionswissenschaft*, published in Leipzig, and edited since the beginning of the present year by Dr. Th. Achelis, of Bremen, aims to be the repository of the discussions and researches of the specialists, not only of Germany, but also of other countries, in the department of ethnology, especially in the connection of this department with linguistic facts and theories. The special departments are Greek mythology, Roman mythology, Slavic mythology, Germanistics, Romanistics, Egyptology, Sanskrit, Old Persian (Avesta), Assriology, Semitic mythology, modern Persian, Christian mythology, mythology and religion of the uncivilized peoples, folklore, philosophy and religion. More than three hundred scholars have promised their aid, quite a number of them non-Germans. The *Archil* is published in four quarterly parts, the whole volume costing fourteen marks.

Mr. Froude is publishing the Ethiopic story of the Apostles, on which Dr. Wallis Budge has been engaged for some years. It consists of a copy of two Ethiopic MSS. in the British Museum. One dates from the fifteenth century, and is the oldest Ethiopic MS. containing the history of the twelve Apostles known; the other is of the seventeenth century. The earlier MS. formed part of the treasure that King Theodore looted from various religious houses to stock the library of the Church of the Redeemer of the World at Magdala and was taken by the British army at Magdala, in 1868. Probably these Ethiopic MSS. are based on the reports sent home to Jerusalem by the Apostles after they had gone forth to preach the gospel. Together they represent the most complete translation through the Arabic or Coptic of an early work in Greek, now lost, but current in the Christian Church during the first four centuries. Dr. Budge's English translation of them is to follow next year. The Marquis of Bute has defrayed the cost of the printing of the Ethiopic text. The edition will be limited to 250 copies at one guinea each.

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BIBLIA

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THE ANNUAL MEETING.

THE sixteenth annual meeting of the Egypt Exploration Fund, held in the Hall of the Zoölogical Society, London, on November 10, indicates a prosperous condition of affairs throughout the Society. At this late hour, before the publication of BIBLIA, I can only select some brief data from the addresses of the Chairman, Sir E. Maunde Thompson, of the Honorary Treasurer, Mr. H. A. Grueber, and of the Chief Explorer, Prof. Flinders Petrie.

Sir Edward well places the success of the Fund: "But more than all there is the immense human interest which appeals to us. The fact that when we open a tomb and find in it the objects of every-day life, the ornaments, the personal possessions, which were in use thousands of years ago, and which come to our hands again, after the lapse of that long time, in almost the same condition as when they left those of their owners—this it is that gives us that intense human interest in these discoveries, and touches us with that human sympathy that makes the whole world kin." We are glad to learn "that the antiquities which were discovered have supplied sufficient selections to be sent to twelve museums in this country (England), to five in America, and to one in Australia; but that although the number of museums in America receiving such selections are fewer than those in this country (England), the quantity of objects sent to our fellow subscribers across the water was not less than that which remained in England." I

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wish all our American museums, too, to know that the one American office, located in Boston, furnishes a list *pro rata* of subscriptions to London, upon which the Committee, with equal impartiality, proceeds to distribute or designate these antiquities for our museums. "The repairs of Deir-el-Bahari are now practically completed, and only the protection of a few objects remains to be done." All who know will indorse the remark that "the clearing of the temple will ever be regarded as a work reflecting conspicuous honor upon the Egypt Exploration Fund."

Mr. Grueber, who has so modestly, yet efficiently, handled the funds for many years, tells us that he has received the sum of £5,006 from these sources: E. E. Fund, £3,379; its Archæological Survey, £515; its Græco-Roman Branch, £1,112. That he has expended, for the first, £2,944, for the second, £139, and for the third, £615, or a total of £3,698. Here, then is a balance of £1,408. But the £5,006 included the legacy from the late Edward Cooper of £1,000 and £62 from dividends. Besides, the extraordinary sales of the Logia netted £293. The subscriptions for the E. E. Fund itself are, from English subscribers, £1,073, and from American, £861, as follows, from Boston, £435, Philadelphia, £150, Chicago, £148, New York, £128. The office in Boston, however, stands for the whole land. As the receipts for the Survey and Branch departments are given in bulk I cannot proportion their amounts from England and America. The total net sent to London through the Boston or American office is considerably over five thousand dollars.

Professor Petrie announces that "for the coming season we hope to continue working within the ground allotted to us last year—about fifteen miles from Denderah is a great stretch of cemeteries beginning in the pre-historic and early historic times and coming down to the XVIIIth Dynasty. Our workers give me good hopes of results." Professor Petrie, always mindful that "not a fragment be lost," says of his volume on Denderah, in preparation: "To publish every inscription by photograph or drawing would have entailed far more expense than seemed justifiable. For a great mass of inscriptions that are not of much interest it was thought best to print a small edition which will cost but little. Thus the subscribers' interest in expenditure will be duly considered, while the standard will be carefully maintained of making available for study every fragment of inscription that is discovered."

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SIR JOHN FOWLER did not preside owing to illness. The cable has but just announced his death. Officially and personally I held him in the highest estimation. As a correspondent he was always courteous, fair and wise, and he seemed to ever appreciate our American tone and temper in discussing our mutual welfare as Englishmen and Americans. How prosperous a Society he leaves to rejoin Erasmus Wilson, Stuart Poole, and especially Amelia Edwards, who together founded it in 1883. WILLIAM C. WINSLOW.

November 24, 1898.

The Porte has been induced to grant Germany a very favorable firman to conduct archæological explorations in Asia Minor. The Emperor is very much interested in this matter, and one result of his journey will undoubtedly be a great development of German activity in conducting excavations on the important sites of ancient Nineveh and Babylon, the scenes of the great discoveries begun by Sir Henry Layard so long ago as 1845. It is not without significance that the firman for carrying on these operations is strictly confined to German officials, and that applications from other governments for similar privileges have not been entertained by the Porte, with the exception to the one granted to Professor Hilprecht. The claims of England, however, to several mounds in the neighborhood of the above-mentioned sites are safeguarded by treaties and firmans dating back to the days of Layard's excavations.

GREAT PYRAMID—THE PROBLEM SOLVED.

DATUM.—Use the Pyramid as you would use a Celestial Globe.
Place the optical axis of its passages pointing to the pole.

THE object of this article is to present a new solution of the problem, based essentially on new facts, new views and new interpretations, as the result of a recent discovery, that the pyramid passages were designed to represent sections of the Zodiac. This is claimed to be a fundamental fact, and not mere theory. That each section of a passage is as many inches in length as the constellation it represents is minutes of arc, measured on the ecliptic exclusively. And any criticism on this fundamental fact should be based on the demonstration given in the following table. We call special attention to this

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notable discovery, that the pyramid passages are astronomical in their structure, use and design, whatever else they may mean.

The entrance passage representing Cancer, the ascending passage Gemini, the grand gallery and ante-room passage Taurus, and King's Room representing Aries. I claim it as a matter of fact, that each passage and its allied constellation, in the order here given, are identical in length to any degree of accuracy you may desire. The passages are there to measure—there is no denying that as a fact; and the constellations are in the heavens, and can be as readily measured as the passages, and with equal precision and accuracy. Both are matters of observation and fact, appealing to the senses, and measurable by instruments of great delicacy and precision. The Pyramid is the only monumental record of primitive uranography and of the constellations of the Zodiac. So that, if this discovery and identification of the ancient Zodiac be admitted, we will have a working theory of the Pyramid and its record to guide us in our future researches, such as we never had before. Unfortunately, the ancients left no maps of the heavens, nothing but verbal descriptions, so that no accurate drawing in detail of the ancient Zodiac has come down to us. The Great Pyramid is the only building where definite measurements of the ancient constellations have been recorded, from which actual measures can now be taken.

The following Table of the longitude of stars for the Epoch of 1900 A. D. is sufficiently accurate to answer our purpose. I have inserted only the most notable stars in each constellation, with their longitudes for 1900 A. D. The limit of each constellation is its limit on the ecliptic exclusively, and the Table will give an idea of that limit as determined by the Pyramid passages. The extent of each constellation is identical with the length of that one section of the Pyramid passages which it represents, as measused on the ecliptic exclusively. An inch in the passages represents one minute of arc on the ecliptic, and on the ecliptic only. The constellations outside the ecliptic leave empty spaces between them, and continually overlap each other, more or less. So that it is impossible to present a continuous limit or boundary of each constellation, except where that boundary crosses the ecliptic in each case; the beginning and ending of each can thus be readily determined and measured by its longitude. This is what the astronomical architects of the Pyramid have done. They have fixed a definite limit of

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so many degrees and minutes of arc in longitude to each constellation, measured on the ecliptic and nowhere else.

The longitudes of the stars in this Table for 1900 A. D. are relatively about the same as when the Pyramid was erected. Each star has a proper motion of its own, which will make some slight changes in their relative distances from each other. But the Table is sufficiently accurate to answer the purpose we have in view, namely, to prove that the extent of passages in the Pyramid are absolutely identical with the extent of constellations in the Zodiac they are designed to represent, measured on the ecliptic exclusively. The King's Room is 412.5296 inches long, and 206.2648 wide; so that the total circuit of the four sides is equal to 412.5296x3=1237.5888 inches. Prof. W. W. F. Petrie makes it 412.53 on the south side length, making the total circuit 412.53x3=1237.59 inches.

Table of Constellations for 1900 A. D.

KING'S ROOM.	ARIES.	1237'.8888 IN LENGTH.	
Stars.	*Longitude.*	*Minutes of Arc.*	*Inches in the passages.*
Begins.	31° 47′ 47″	0'.0000	0.0000
g	32° 9′ 34	21.7741	21.7741
b	32 56 4	68.2814	68.2814
a	36 37 24	289.6166	289.6166
h	37 4 14	316.4333	316.4333
zth	38 0 14	372.4333	372.4333
z	50 54 14	1146.4333	1146.4333
Ends.	52 25 22	1237.5888	1237.5888
Length,	20° 37′ 35″	1237'.5888	1237.5888

GALLERY AND ANTEROOM.	TAURUS.	21508'.2273 IN LENGTH.	
Begins.	52° 25′ 22″	1237'.5888	1237.5888
Vertical plane.	57 58 38	1570.8514	1570.8514
Alcyone.	58 57 24	1629.6221	1629.6221
Aldebaran.	68 45 4	2217.2888	2217.2888
Pyramid.	78 12 12	2784.5748	2784.5748
b	81 32 24	2984.6221	2984.6221
z	83 45 24	3117.6221	3117.6221
a Coch.	86 28 4	3280.2888	3280.2868
Ends.	88 15 35	3387.8161	3387.8161
Length,	35° 50′ 13″	2150'.2273	2150.2273

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ASCENDING PASSAGE.	GEMINI.	1546'.9860 IN LENGTH.

Stars.	*Longitude.*	*Minutes of Arc.*	*Inches in the passages.*
Begins.	88° 15′ 35″	3386′.1806	3386.1806
Propus.	89 53 11	3485.4139	3485.4139
h	91 41 50	3594.0639	3594.0639
g	97 21 29	3933.5472	3933.5472
d	107 27 49	4540.0472	4540.0472
Castor.	109 12 54	4645.1306	4645.1306
Pollux.	112 13 33	4825.7806	4825.7806
Ends.	114 2 35	4934.8021	4934.8021
Length,	25° 46′ 59″	1546′.9860	1546.9860

ENTRANCE PASSAGE.	CANCER.	986′.9605 IN LENGTH

Begins.	114° 2′ 35″	4934′.8021	4934.8021
1 Omega.	116 6 46	5058.9999	5058.9999
z	120 15 51	5318.0832	5318.0832
b	123 2 12	5474.4332	5474.4332
1 a	126 29 52	5682.0999	5682.0999
2 a	127 29 52	5742.0999	5742.0999
Ends.	130 29 32	5921.7626	5921.7626
Length,	16° 26′ 57″	986′.9605	986.9605

The last constellation Cancer is not carried to its full measure, but stops at 986.9605, because the basement floor of the entrance passage begins there, which represents zero on the dial plate of Egyptian chronology. The constellation extends beyond this point 216°.2508, and the Entrance passage also extends 216.2508 inches backwards, with a double row of stones on each side, running backwards from the beginning of the basement floor, fully 216.2508 inches. It serves to show the original extent of Cancer in Pyramid times. The method is too simple and obvious to be misunderstood, and is self-corrective. I invite the attention of scientists to the correlations it makes self-evident. I also ask our scientific astronomers to give it a critical and careful examination, and test it as severely as they may deem best, by any method they may prefer as being most appropriate and decisive.

The Entrance passage mouth seems turned back on itself, as stated above, by a double row of blocks 216.2509 inches in length, making the total length 1203.2113 inches, which is also the total length of Cancer in minutes of arc=20°.32113 in

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length on the ecliptic. A notable feature in this case—*which will be as new and unexpected to astronomers as to Egyptologists* —is the fact that the lengths of the three passages are successively 343.7747 inches longer in length. The Entrance passage is 1203.2113 inches long, Ascending passage 1546.9860, and Grand Gallery 1890.7607 inches. There is the same notable extension successively of 343.7747 minutes of arc, or of longitude, in the length of the three constellations they represent—Cancer, Gemini and Taurus. And this difference is exactly one-tenth the Radius Vector of the earth's orbit in minutes of arc or longitude, whilst the total lengths of the Ascending passage and Grand Gallery=1546.9860 + 1890.7607=3437.7470 minutes of arc=Radius Vector as used in modern astronomy. The ancients evidently knew its modern value. The accuracy of this Table is visible in the heavens. The extent of each constellation in the line of the ecliptic is clearly demonstrable to the sight, and placed beyond the reach of doubt, denial or conjecture. Every man competent to judge can see for himself. The evidence, fortunately in this case, appeals to the senses. It is not theory alone, it is the fact itself; so that it is useless to regard it as mere coincidence.

What of the other constellations of the Zodiac? *Well, they are there also, awaiting identification.* Over the King's Room are five other chambers, representing the five constellations after Aries, which together with Aries formed the southern half of the Zodiac in Pyramid times, making altogether nine out of twelve. The remaining three constellations—Leo, Virgo, Libra—were then out of sight, at the lower extreme side of the ecliptic below the horizon, buried with Leo, as is the case with lhe Sphynx. *They now lie* . . . . . Where? Well, if the American branch of the Egypt Exploration Society will undertake the task, I will find them (*I know where they lie*) and include a revision of previous measurements with better instruments of precision, and the work to include discoveries in the structure and purpose of the Pyramid, not known to any previous explorer, but now known to the writer.

The passage-tubes have been placed in the same meridian, so that the pole-star would be able to look right down along the optical axis and meridian of both tubes at the same time, and thus sight places in the line of the ecliptic as they pass across the meridian. The optical axis of the passages virtually represents the equinoctial colure which advances along the ecliptic, step by step, from one position to the next at a given

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rate annually. The equinox is always in that one meridian of the colure, and in no other, connecting the pole with the ecliptic. That meridian colure, or optical line of the passages, is the standard which fixes the epoch as it passes successively along the central line of the Zodiac. In the present instance, the architect has carried the optical axis round until it has arrived at a point 1815.329 minutes of arc in the constellation Tauri, as clearly and definitely determined as if it had been done by the most expert modern astronomer. Petrie makes this position 1815.5 inches.

The royal astronomer of the Pyramid has placed the meridian in a definite spot where the ecliptic and equinoctial lines cross each other, so that the place of the equinox in the Pyramid determines the epoch which the architect desired to monumentalize for the benefit of future generations. Extreme accuracy is claimed in this determination. The equinox has been placed at a point 1815 minutes 19.7436 seconds of arc in the constellation Tauri, measured exclusively on the ecliptic.

I have been asked for additional details about the Sphinx, by one of our eminent scientists who makes astronomy a specialty. I will comply with this request in my next article on "Builders of the Pyramid and Sphinx—Who were they?"

S. Beswick, C. E.

Hollidaysburg, Penn.

PALESTINE EXPLORATION FUND.

IT is pleasant to report that the work "Excavations at Jerusalem," by Dr. F. J. Bliss is now received and will be sent to subscribers for $2.75 prepaid, to others for $3.75. It is a handsomely printed volume of nearly four hundred pages, with three charts in a pocket at the back and numerous plans and illustrations among the leaves. It is the joint work of Dr. Bliss and Mr. Dickie, the excavator and draughtsman. A full account is given of the work of three years, some of it apparently unsuccessful, but all of it really contributing to our knowledge of the ancient city. Of course the book ends with the sad fact that the firman gave out at the very time when a few weeks or even days more were urgently needed, but we have had time already to recover from our first sorrow over the enforced abandonment of the attempts to find the

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tomb of David. It is a difficult task to give account of an excavation in a way easy to follow, but this has been skillfully accomplished.

The headings of the chapters are—"The Wall from the Protestant Cemetery to the Jewish Cemetery, Discoveries on the Western Nile, the Wall from the Jewish Cemetery to Ophel, the Tyropoeon Valley, the Church at the Pool of Siloam, Minor Discoveries, the Small Finds, Historical Sketches of the Walls, Chronological Bearings of the Excavations, Story of the Expeditions."

Our minds now turn to the new work with the hopefulness which seems justified by the results at Lachish.

The October *Quarterly* was very interesting, although there was, as yet, not much from Dr. Bliss. Dr. Schick had several letters treating of Gihon, the Dragon's Well, Hebron, Aruboth, and other matters. In speaking of the Tabernacle I was surprised at his saying that there is nothing in Arab tents corresponding to the boards of the three sides. In Palmer's Desert of the Exodus he expressly mentions the low stone walls so arranged as to form three circles of a tent, which is placed on top of them, the fourth side being left open, and says that these walls stood ready for the tents in all the places where the Arabs were in the habit of encamping. This seems suggestive, and we must also remember the sides made of reeds now used by the Arabs. In passing along the back of an encampment I remember the straight line of perhaps twenty tents and the reeds standing up just as the boards did and protecting the interior from the intrusion of wind or rain, and from the gaze of strangers. In Dr. T. O. Paine's book on the "Holy Houses" such a tent is figured in order to explain the "boards." Stanley in his "Sinai and Palestine," page 299, says that "the sanctuary of Shiloh in the Rabbinical traditions was a structure of low stone walls, with the tent drawn over the top, exactly answering to the Bedouin villages of the present day, where the stone enclosures oft remain, long after the tribes which they sheltered, and the tents which they supported, have passed away." The analogy to the Arab tents may be carried further, for they have dividing hangings as did the Tabernacle, and behind the curtain Sarah heard the voice which promised to Abraham the birth of a son.

It is believed that the extraordinary cleanliness of Jerusalem, Jaffa and other places induced by the visit of the German Emperor and Empress will be preserved, and thus that

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one marked good result of that visit will be an improvement in the health of the cities which received him. This is one benefit, and it would not be surprising if there were several others resulting from the careful scrutiny of those in the royal company, as Egyptology was indebted to the scientific men who accompanied Napoleon in 1799.

Attention is called to the honorary list of local secretaries. During the visit of Dr. Bliss and by his aid, a new departure was made in this respect, and the result is an auspicious beginning of a list every way worthy of the Fund and influential for its benefit. Our work as excavators is really only in its beginning, and we need a stronger support in this country for the thorough prosecution of it so far and fast as the Sultan permits.

A new arrangement has been made as to the maps, so that they will be hereafter obtained through me, just as is the case with books and slides. As with the books, the London price is augmented slightly by freight charges and more heavily by the duty, but the maps will be sold at exactly what it costs to deliver them.

The collotype of the raised map, a photographic reproduction which has proved of great utility to ministers and teachers, will be sent for the present singly or in quantity for forty cents.

THEODORE F. WRIGHT,
Honorary Secretary for the United States.
42 Quincy St., Cambridge, Mass.

Subscriptions to the Egypt Exploration Fund, the Archaeological Survey Fund, and the Graeco-Roman Branch.

To the Editor of Biblia:

The following subscriptions to the Egypt Exploration Fund from October 20 to November 20 are gratefully acknowledged:

Pres't Henry M. Booth, LL.D.,	$5.00	Fred G. McKean,	$5.00
Hon. Addison Brown,	5.00	Pres't Henry Morton, Ph. D.,	5.00
E. W. CLARK,	25.00	Rev. Jas. S. Stone, D.D.,	15.00
MRS. AND'W CARNEGIE,	25.00	Prof. Dean A. Walker,	5.00
Mrs. Anna E. Douglas,	5.00	Frank Waller,	21.00
William Gibson,	5.00	The President White Library,	1.00
S. P. Leeds,	5.00		

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From October 20 to November 20 I have received very thankfully these subscriptions to the Archæological Survey Fund:

E. W. Clark,	$15.00	Mrs. Samuel D. Warren,	$50.00

From October 20 to November 20, the following subscriptions to the Graeco-Roman Branch are gratefully acknowledged:

E. W. Clark,	$15.00	American Geographical Society,	$5.00
H. C. Rowley,	5.00	Baptist Theological Seminary, Rochester, N. Y.,	5.00
Rev. Jas. S. Stone, D.D.,	5.00	The Newberry Library, Chicago,	5.00
Mrs. H. M. Wilmarth,	5.00		

Francis C. Foster,
Honorary Treasurer.

Office of the Egypt Exploration Fund, 59 Temple Street, Boston.

A meeting has been called in New Haven, in Room No. 10, Phelps Hall, on Monday, Dec. 5th, to consider the expediency of organizing a local committee to have the center of operations in Yale University, "with the object of efficiently presenting enlarged contributions to the Egypt Exploration Fund, and increased interest in Egyptology. It is understood that should such a local committee be organized, the University will become entitled to a proportional share of the various objects of archæological interest obtained by the Fund's explorers." The call is signed by James M. Hoppin, Charles Ray Palmer, Addison Van Name, O. C. Marsh, D. Cady Eaton, T. D. Seymour, Timothy Dwight.

Rev. Dr. Winslow says, "I heartily commend the project of establishing a New Haven, or Connecticut, Branch of the Egypt Exploration Fund. It will awaken a larger interest, secure larger funds, and will secure donations of objects for the Museum. I hope our subscribers will all join it.

ARCHAEOLOGICAL NOTES.

Rev. G. E. White, of Marsovan, Turkey, has recently visited Eyuk and Boghaz Keoy. The latter was a considerable city

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in the days of the Hittites. The space enclosed by walls is over a mile long by a half mile broad, and contains remnants of three castles and three palaces. From the top of the wall to what was the bottom of the moat in places exceeds 150 feet in a straight line. The walls were built without mortar, the great rampart of earth being topped by a double-faced wall of large cut stones, the space between being packed with rubble, the outer upper edge of each cut stone having a little turned up ledge, which prevented the stone laid upon it from slipping. The outer slope of the wall is in some places paved with flat stones, which both hold the earth, and would place invaders at the mercy of defenders. The principal palace was of the form of an Oriental inn, with a series of rooms about a large central court. Near by was found an overturned chair or throne mounted upon and between two lions.

Mr. White sends an account of his trip to the Hartford *Seminary Record*, which journal comments as follows: "The letter from Rev. G. E. White, of Marsovan, Turkey, which we publish in the 'Alumni News' revives the Carew Lectures of 1891-92 upon the people called Hittites. So varied and vigorous has been the survey these last years that a cloud of dust has hovered over the entire 'Hittite' territory. The very name has acquired a still more fleeting and uncertain value. Yet all look with extreme expectancy for sudden light. Perhaps the most promising worker in this field to-day is Dr. Karl Lehmann, who recently made an extended tour through Asia Minor studying the Vannic inscriptions. He approaches the problem indirectly and considers at least the hieroglyphics, if not the people themselves, Aryan. * * * When cuneiform tablets were first discovered four years ago, near Boghaz Keoy, a wholly new link was added to the mysterious chain; as again still another when undeniable relics of the Mycenean culture also appeared, giving to the place a peculiar archæological significance."

Dr. W. Max Müller has recently returned to Philadelphia from a summer's trip in Europe, where he has been very busy in archæological work. Considerable time was spent in the British Museum revising the plates for his new work the "Love Poetry of the Ancient Egyptians." An accurate fac-

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simile will be given of the London papyrus (Harris 500). Maspero was enabled to give only an extract from this papyrus from photographs, but it has now been carefully collated by Dr. Müller. He will also utilize the lately discovered love songs at the Gizeh Museum, and has thoroughly revised the Paris texts.

While in Paris, Dr. Müller had an opportunity of inspecting the priceless treasures discovered by Amelineau at Abydos, just as they were being unpacked. Professor Petrie also showed Dr. Müller the fruits of Quibell's discoveries at Hieraconpolis, which are perhaps even older than those of Amelineau. Many of them will come to America. Dr. Müller also attended the funeral ceremonies of his old teacher, Professor Ebers, at Munich.

A sober second thought seems to be convincing even conservative scholars, as we learn from the *Independent*, that the apologetic value of the Tel el-Amarna find is not as great for biblical researches as was at first thought to be the case. Among others an indication of this discussion in the Leipzig *Kirchenzeitung*, No. 35, in which the identification of the *Chabiri* with the Hebrews is strangely antagonistic. The writer says that the *Sagas* and the *Chabiri*, notwithstanding the claims of Winckler, are not identical, but rather the former are Bedouins of the Syrian desert, otherwise called *Suti*. Egyptian inscriptions give both names *Saasu* and *Sutet*, the latter at the beginning of the new dynasty. But at that time the *Sagas* or the *Suti* put in their appearance from the lower *Tigris*. The identification of the *Chabiri* with Hebrews is not in harmony with facts of history and Scriptures; least of all is the incursion of the former identical with the advance of Joshua. In the Amarna tablets Milkiel came north from Hebron against *Abd-khiba*, of Jerusalem, while in the Scriptures Joshua is the leader coming from the North with the Hebrews. In the Jewish records Adonizedek is king of Jerusalem, Horam, king of Gezer, Jabin, king of Hazor and Japhia, king of Lachish. In the Amarna tablets altogether different rulers are mentioned. In fact, such and similar facts go to show that the Amarna letters do not contain direct or reliable confirmation or description, or an essential companion piece to the

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accounts of the Hexateuch, but are, however, an exceedingly valuable report of the civilization and culture of the century of the Exodus, and therefore a testimony for the fact that the time and locality details of the Mosaic age are correctly reproduced in the biblical records. In this lies the great value of the Amarna tablets.

We have received from the Victoria Institute, the Annual Address by the Right Hon. Lord Kelvin, in which he endeavors to show strict limitations to the possible age of the earth as an abode fitted for life. Arguing from the standpoint of the frictional resistance against tidal currents on the earth's surface causing a diminution of the earth's rotational speed and also on the consideration of underground heat, Lord Kelvin has good reason for judging that the consolidation of the earth took place more than twenty or less than forty million years ago, and probably much nearer twenty than forty. "If the consolidation of the earth was finished twenty or twenty-five million years ago, the sun was probably ready,—though probably not then quite so warm as at present, yet warm enough to support some kind of vegetable and animal life on the earth."

Rev. James Freeman Clark, writing on the subject of Egyptian architecture, says: "Some four or five thousand years have passed since the Pyramids were erected, and they are still the grandest architectural work ever accomplished by the genius of man. Through all these centuries they have declared his faith in an invisible world; they stand as records of his belief in immortality and in a resurrection. As they now rise, rude and disjointed, stripped of their casing, they still give the impression of indestructible solidity. These artificial mountains, in the midst of the vast sandy African plains, have a mountainous grandeur. What must they have been, when their sides were covered from base to summit with polished blocks of granite fitted so exactly that the blade of a pen-knife could not penetrate the lines of juncture, and the polished surfaces wholly covered with inscriptions and carved with sculpture. Loftier than the highest spire of Europe, the Great Pyramid widened out into a still more enormous base, contains ten

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million cubic yards of stone, enough to build a wall two feet thick and six feet high from Boston to San Francisco. The interior is equally astonishing from the mechanical skill displayed in the construction.

Professor Hilprecht sends the following Egyptian notes to the *Sunday School Times:*

The German Postal Museum in Berlin recently acquired three wooden writing-tablets discovered in ancient tombs of Thebes in Upper Egypt. They date from the periods 1500 B. C., 1400 B. C., and A. D. 200, respectively. At the top of the first tablet there are two holes; at the top of the second similer tablet, there are four holes, intended to keep red and black ink, commonly used by the scribes of ancient Egypt. Traces of dried ink may still be recognized in them. The lower, somewhat receding, part of each tablet, is closed by a thin plate of wood. It serves as a receptacle for the *calam*, or pen made of cane. When opened, these calams were found in the first tablets. The third tablet, of Graeco-Alexandrian origin, has a black writing surface, and was apparently used as by a school boy, for at the upper end the Greek alphabet is written.

Professor Dr. A. Wiedemann, of the University of Bonn, Germany, writes that, in tombs at Gebel Silsilis, in Upper Egypt, dating from the time before the pyramid builders, clay cups stood beside the skeletons, containing curls of hair, in which brown and yellow strands were mingled with discolored ones. This fact seemed to show that the two races living at this period together in the Nile valley, the Asiatic invaders, and the Libyan autochthones, had hair of different colors; the first was dark, the second fair, the two becoming in the higher age more grayish and whitish. In the same cup was placed the hair of different persons, which explains the double coloring at the same spot. This explanation has been contradicted by the celebrated anthropologist, Rudolph Virchow. (*Abhandlungen der Berliner Akademie*, 1898, No. 1.) Starting from the fact that sometimes dark hair suffers a discoloration in tombs, he makes the supposition that originally all this Egyptian hair was dark, and that the fair coloring of a part

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was brought about after the burying by the influence of the earth in the tomb. This idea would be very evident if it were possible to explain why, in one and the same cup, and under the same circumstances, some of the hair remained brown, while another part became fair. A satisfactory answer to this question has not been found, and, until it is, the old view need not be given up. It remains very probable that at the Nagada period a part of the Egyptian population was formed by a fair-haired people.

Professor Herman Hilprecht has just returned from Constantinople where he has been successful in obtaining from the Sultan a firman permitting for two years the continuance of excavations on the site of Nippur, which has been rendered so famous by the previous discoveries of Professor Hilprecht. It will be remembered that some of the archæological finds made it possible to locate a historic point in Babylonian history where previous there had been existing to scholarship but a prehistoric period.

Dr. Hilprecht says that his trip has been a most enjoyable one. While abroad he had been decorated by Christian IX of Denmark with the decoration of the Order of Danebrog, upon the fifteenth anniversary of his coronation as ruler of Denmark, which was also the 100th anniversary of the date upon which Muenter, the eminent scholar, laid before the Danish Academy of Science an essay on Persian and Babylonian cuneiform inscriptions, which was a pioneer in a field of learning which since then has made giant strides. Another tribute to his contribution to learning was the decoration as commander of the Order of Albert the Bear.

Near Marash, a central station of the American Mission in Asia Minor, an earthen pot was recently discovered containing nearly a hundred silver coins in a fine state of preservation. All of the coins are of the same value, being an Attic tetradrachmon (equal to about seventy-five cents in our money). The coins were struck in the fifth century, B. C. They have been sent to the museum at Constantinople.

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Mr. N. de G. Davies, who is at work in Egypt for the Archæological Society, will go to Saqqareh to complete the work that has been begun by others on the tombs of Ptahetep and Thy (Vth Dynasty). He will then proceed up the Nile to the neighborhood of Beni Hasan and el Bersheh, where there are VIth Dynasty tombs.

Says the Honorable Secretary in his report: "Some of these sculptures (at Saqqareh) have already been published on a small scale in a volume of the Egyptian Research Account; and by the kindness of Professor Erman of Berlin, a nearly completed set of squeezes of the sculptures have been placed at Mr. Griffith's (who has arranged the expedition) disposal. . . . . Mr. Davies will undertake slight clearances around the *mastaba*, to ascertain its plan and discuss whether more sculptures exist. From the squeezes a collection of 300 typical hieroglyphs, mostly of very fine style, have already been copied—of full size and with minute accuracy. The publication of these will add immensely to our knowledge of the early forms of hieroglyphic writing, and furnish an important continuation of the work begun in the third memoir on the Beni Hasan tombs and carried further in the new volume to which I have already referred."

In a letter to the *Sunday School Times*, Professor Hilprecht mentions in connection with his recent visit to the East, that he acquired an important cuneiform document of King Nabûna'id, the last Babylonian king of the so-called Chaldean dynasty founded by Nabopolassar (625 B. C.), and overthrown by Cyrus (538 B. C.). It is a brown barrel-shaped cylinder of baked clay, five and a half inches long, and measuring six and three-quarter inches at its largest circumference in the center. With the exception of the two flat ends, the whole surface is inscribed with two columns of Neo-Babylonian cuneiform writing, in several passages not very easy to decipher owing to certain incrustations formed there in the course of the twenty-five hundred years which it was buried under the ground. Only a small portion of the ends of lines 5–14 of the second column is broken off, otherwise the cylinder is well preserved. This cuneiform document, containing altogether fifty lines of inscription, is the best authentic record of Nabûna'id's restoration of Babylon's gigantic inner fortifications, known by the name of Imgur-Bêl. The

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importance of the document is enhanced by the statement in line 16 that the king devoted his energy also to the venerable temple Eshidlam, god Nergal's sanctuary in Cuthah (or Cuth, comp. 2 Kings 17:30 24), to the northeast of Babylon, hitherto not mentioned in Nabûna'id's numerous inscriptions.

The wonderful spread of Islamism has led to the spread of the Arabic language over Egypt and the whole north of Africa, and has extinguished nearly all the other dialects of the Semitic family, while Persian and Turkish have borrowed largely of the Arabic speech, and the language of Spain and the Hindustani of Central India have borrowed abundantly of its material. In fact, some of the modern Indian dialects swarm with Arabic words. Spoken Arabic is constantly changing from the synthetic to the analytic state, and the dialectic varities is visible especially in the Arabic of Spain, Egypt, Arabia and Morocco. The latter dialect presents more grammatical differences than the other dialects, but has not reached the rude jargon of the Maltese, which is of Arabic origin, but full of barbarisms and foreign elements. The dialects of Arabia, Syria and Egypt differ but slightly, and only in local terms and peculiar expressions. For instance, in the Egyptian dialect, "*ma hoosh teiyab*" (vulgarly "*mosh teiyib*") for "*ma huwa teiyib*," "it is not good"; placing the demonstrative *after* the word to which it relates, as "*elbeyt de*" "this house," and the frequent unnecessary use of the diminutive form in adjectives; as "*sugheiyir*" for "*sogheer*," "small"; and "*kureyib*" for "*kareeb*," "near."

We have received from Mr. Talcott Williams a reprint of a paper read by him before the American Oriental Society and contributed to the *Beitrage zur Assyriologie und Semitischen Sprachwissenschaft*, on "The Spoken Arabic of North Morocco." Mr. Williams has made two trips to Morocco, and being acquainted with Syrian Arabic, which he acquired in boyhood, he took pains to make a study of the Arabic dialect of Morocco and vicinity. The first thing he noticed was the absence of gutterals and the slovenly character of the pronunciation. There was a tendency to shorten words, eliminate syllables and clip terminations, which completely changes the vocaliza-

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tion of many words. There is also a tendency to sharpen and shorten vowel sounds. "*Daraba*" becomes "*drab*" in Morocco, and "*bahar*" becomes *bhar*." Such words as "*karbah*," "*kalam*," "*kunsel*," etc., are pronounced cockney style, with the first letter omitted.

Mr. Williams also found in Morocco at least three dialects of Arabic—the Arabic of the towns, that of the villages and the mountain district, the latter being almost unintelligible to one who speaks the Arabic of the coast towns, or of the Arab. Mr. Williams' paper is very interesting to the student of Arabic. It is accompanied by a bibliography of works on the Arabic spoken and used in Morocco, and a comparative list of words used in Morocco and Syria.

No. 5 of the current volume of the *Mitteilungen* of the *Vorderasiatsche Gesellschaft* of Berlin is devoted to a new investigation of the problem of the so-called Hittite Inscriptions, by Dr. Z. Messerschmidt, containing a criticism of Professor Jensen's various articles on the subject. It was written, however, before the publication of Professor Jensen's last and exhaustive work connected with the Hittite question.

We learn from advance sheets of the annual report for 1897–98 of the Honorable Secretary of the Egypt Exploration Fund, that the Fund will have no less than four expeditions at work in Egypt this coming year. Professor Petrie will resume his excavations at Denderah, which were so fruitful last winter. Messrs. Howard Carter and C. Sillem are at Deir-el-Bahari, where they hope to be able to finish this year the task of copying the sculptures of the Great Temple for the future volumes of M. Naville's monumental work. Mr. N. de G. Davies has already left England to collect fresh material for the Archæological Survey. Messrs. Grenfell and Hunt have also left England to conduct another search for Greek papyri in the promising region of the Fayoum.

Part III of M. Naville's *Deir-el-Bahari* will be issued immediately to subscribers to the Fund for 1896–7, and also Mr.

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Griffith's *Collection of Hieroglyphs* for the Archæological Survey. The first part of Professor Petrie's work on Denderah, as a second volume of *Oxyrhynchus Papyri*, may be expected during the year.

Says the Honorable Secretary: "We have good reason also to anticipate larger support from America. From the foundation of the Fund, and especially since the tour of the late Miss Amelia B. Edwards in the United States, we have been fundamentally an Anglo-American Society. Though its governing body has necessarily had the seat in this country, it has happened in some years that America has provided at least one-half of the income. In accordance with a resolution of the Committee, which was reported to you last year, independent organizations in America are now entitled to nominate representatives of their own on the Committee."

The *Proceedings* of the Society of Biblical Archæology, Vol. XX., Part 6, contains Herodian Pottery and the Siloam Inscription, by E. J. Pilcher. Biblical Chronology, by Rev. Joseph Horner, and two articles on Egyptian signs, by Dr. Karl Piehl. The Appendix contains a portrait of the late Sir Le Page Renouf, with a chronological list of publications of Dr. Renouf, from 1891 to 1897. Also plates of Gyül Tepé Text, and Tablet from Kaisariyeh.

Prof. J. F. McCurdy, in his article on "Light on Scriptural Texts from Recent Discoveries," in the *Homiletic Review* for November, says that Merodach-baladan was by his Assyrian contemporaries, who have told us nearly all that is known of him, "not called a Babylonian at all, but a 'Chaldean.' This word Chaldean calls a halt at once in the progress of our story. Unless it is explained, the ordinary reader will be hopelessly confused, for the name has usually been applied to several things which it is not. It is sometimes used as the equivalent of Oriental soothsayer or astrologer, a very one-sided designation, which we owe to the usage of classical writers. It has

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also been employed as the name of the very early inhabitants of Babylonia—in fact, of the people who maintained power in that region up to the Assyrian Conquest. It is this wholly wrong sense that Prof. George Rawlinson makes 'Chaldea' to be the first of his 'Five Great Monarchies.' Then again we are familiar with the term 'Chaldee' as used to designate the language in which the Aramaic portions of the Old Testament and the Aramaic versions called the Targums were written. This also is a gross mistake, for the language of the Chaldeans was pure Babylonish, identical with the Assyrian of the cuneiform inscriptions, and standing just as far apart from Aramaic as it did from Hebrew. These are pretty serious mistakes, but it takes a little time to correct time-honored misconceptions, and after the twentieth century has well begun, we shall hear no more of such errors from Biblical teachers.

"Who then, were the Chaldeans? Instead of being the oldest people of Babylonia, they were among the latest to come before the world; and instead of being the first ruling class in that country, they were the very last to attain to the supreme power. Indeed, the great Nebuchadnezzar, who died only twenty-four years before the fall of Babylon, was the first Chaldean who held undisputed sway in Babylonia, and it was only when he had established his dynasty firmly that Babylonia and Chaldea could be used as interconvertible terms. We know nothing of their ancient history, for they are not mentioned till near the close of Babylonian and Assyrian times, whose records, with some considerable breaks, stretch over a period of about three thousand years. We can, however, trace fairly well their rise to prominence and power."

An important Egyptian publication has just been issued by the trustees of the British Museum in the shape of a fac simile of the famous Rhind Mathematical Papyrus. The papyrus deals with such subjects as the elements of geometry and the theory of fractions, and was prepared for publication by the late Dr. Samuel Birch, several years ago. It has been revised, and a special introduction to the work has been written by Dr. Budge.

Zoroaster, the Prophet of Ancient Iran, with appendices, reproductions in half-tone and maps, by A. V. Williams Jackson,

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Professor of Indo-Iranian Languages in Columbia University, is the title of a volume to be published very soon by the Macmillan Company for the Columbia University Press. It deals with the life and legend of the Prophet of Ancient Iran, the Magian Zoroaster or the representative and type of the laws of the Medes and Persians, the Master whose teachings the Parsis still faithfully follow to-day.

The scope of the work is comprehensive; its aim is to gather all that is known about Zoroaster from tradition or history, and to present this personage in his historic light. The appendices contain much critical material on the subject of the date of the prophet, the scene of his ministry, and such allusions to him as can be collected from the classical, the Byzantine and other literature. A special appendix is also devoted to the supposed sculptural portraits of Zoroaster, with half-tone reproduction of the figures, and a large map complete the volume.

Contents of Parts 3 and 4 of Volume XX. of the *Travaux Relatifs à la Philologie et à l'Archéologie:*

Listes Geographiques de Médinet-Habou, by G. Daressy.—Zur Polychromie der Altaegyptischen Skulptur, by F. W. von Bissing.—Une page des sources de Bérose, by V. Scheil.—Notes et Remarques, by A. Wiedemann.—A Travers la vocalisation égyptienne, by G. Maspero.—Notes prises dans le Delta, by G. Foucart.—Gleanings from the land of Egypt, by A. H. Sayce.—Les Antiquities egyptiennes du Musée de Sens, by J. Baillet.—Mentu-em-hat, by Miss J. A. Gourlay and P. E. Newberry.—Notes des Voyage, by U. Bouriant.—Notes d'épigraph et d'archéologie assyriennes, by V. Scheil.—La Tombe des Vignes à Thèbes, by Ph. Virey.

In the two interesting contributions of Father Scheil, he refers first to the smallest Babylonian inscription extant, which he has transliterated and translated, being engraved on an amulet and containing an invocation of the famous star-deity Kaksi-di, while the second contains nothing less than a fragment of the Babylonian Deluge story dealing with the first mythic kings on earth, among whom there appear to be mentioned Adoros and his son Adaparos. The fragment, we are told, was discovered at Nineveh, and the writing resembles that on the tablets of Assurbanipal's Library found at Kuyunjik.

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BOOK REVIEWS.

THE BOOK OF DANIEL, FROM THE CHRISTIAN STANDPOINT, WITH ESSAY ON ALLEGED HISTORICAL DIFFICULTIES, BY THE EDITOR OF THE "BABYLONIAN AND ORIENTAL RECORD." BY JOHN KENNEDY, M.A., D.D.

The book of Daniel is excluded from the historical books of the Old Testament in the Jewish Canon, and classed along with the Hagiographa. For many centuries the genuineness of Daniel has been one of the burning questions of biblical criticism; such scholars as Bleck, DeWette, Hitzig, Ewald and Driver denying the authenticity. In a recent number of the *Journal of Biblical Literature* (Vol. XVII., Part 1), Professor George A. Barton, in an article on "The Compositian of the Book of Daniel," says: "On a close examination of the book, we find in Daniel the work of three, and possibly of four, authors, besides an editor."

In a number of instances the account given by the Book of Daniel is at variance with the testimony of the inscriptions. Nabonidas was not slain, nor was Belshazzar the son of Nebuchadnezzar, as we are repeatedly told in the fifth chapter of Daniel. Darius, and not Cyrus, was the destroyer of the Babylonian monarchy, and Cyrus became his successor. M. Clermont Ganneau has shown that the Aramaic words which so upset Belshazzar means, "Reckon a manet, a shekel and its parts." The "Astrologers, the Chaldeans and the soothsayers" evidently could not interpret them. The old Babylonian names mentioned in Daniel are not correct, as the cuneiform inscriptions show us. The statement that the king of Babylonia was addressed by his native subjects in Aramaic, proves that the author of Daniel was unacquainted with the real language of the Chaldeans.

Numerous books have been written indicating the authenticity of Daniel, by such Assyriologists as Lenormant, Oppert, Talbot, George Smith, and such biblical scholars as Hengstenberg, Hävernick, Gaussen, and others. We have now before us a new book on the subject. Dr. Kennedy approaches the subject by examining on general grounds all evidence, both external and internal, and a critical study of the book itself, chapter by chapter. The charges of historical accuracy are answered by Dr. Kennedy, whose studies in Assyriology entitle him to speak with some authority. From the opinions of Dr. Driver, who does not regard the Book of Daniel as a work of pure imagination, but as written on a "traditional basis," Dr. Kennedy differs absolutely, and he brings forward good argu-

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ments to show that Dr. Driver makes admissions or expresses opinions that are sufficient to undermine all the improbabilities and other objections which he alleges against the historicity of the book. Dr. Kennedy appeals to Christian inquirers and critics, and his strong point is that Christian men, and men who believe in Christ, who believe that He was divinely foreshadowed in the prophecies of the Book of Daniel, can only act logically by believing that it is not only a prophetic book, but, in some respects at least, the greatest of prophetic books, and that they cannot be required to re-assert the grounds of their conviction in divining every question which is more or less dependent on it. Dr. Kennedy boldly challenges "a verdict in favor of the historical accuracy of the statements of the Book of Daniel, on all the points wherever it touches or comes into any connection with the general history of the times in which Daniel lived." Dr. Kennedy's arguments will command great respect, as they are tersely expressed and are fully abreast with the scholarship of the time.

(London: Eyre & Spottiswoode. New York: E. & J. B. Young & Co. 12mo, pp. 219. Price, $2.50.

EXCAVATIONS AT JERUSALEM, 1894–1897. BY FREDERICK JONES BLISS, PH. D., EXPLORER TO THE FUND; AUTHOR OF "A MOUND OF MANY CITIES." PLANS AND ILLUSTRATIONS BY ARCHIBALD CAMPBELL DICKIE, A.R.I.B.A.

In April, 1894, the Palestine Exploration Fund received a permit authorizing excavations at Jerusalem. Great interest was at once awakened, as it was hoped that some of the problems having reference to Ancient Jerusalem would be set at rest. There was no telling what interesting record might be brought to light from under the old walls, buildings and sites. Dr. Bliss, who had been so successful in his work at Tell el Hesy, was to superintend the work at Jerusalem, and no better man could be found for the purpose. Dr. Bliss is a native of Syria, and is a son of the Rev. Daniel Bliss, who was missionary of the American Board at Mt. Lebanon, Syria, from 1856 till 1862. He was afterwards president of the Protestant college at Beyrout. Dr. Frederick Bliss was educated partly at Beyrout, and was graduated at Amherst college. He was perfectly familiar with the language of the fellahin, and deeply interested in archæological work. The permit to excavate at Jerusalem was good for two years, which period was afterwards extended, and all finds were to go to the Imperial Museum at Constanti-

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nople. Actual work was begun on May 23, with eight men and boys, but these were soon increased to twenty. During subsequent seasons the average was thirty-five, while sometimes the number employed was over fifty.

The chief work was the tracing of the lines taken by the south walls of Jerusalem. In the book before us Dr. Bliss begins at the point where he first found the wall, and then he carries the reader on to the various discoveries on the western hill, the wall from the Jewish cemetery to Ophel, the Tyropœon valley, the church and the pool of Siloam, and concludes with a historical sketch of the walls of Jerusalem, chronological bearings of the excavations, and the story of the expedition.

As Dr. Bliss says, twenty times the walls of Jerusalem have been besieged, twice razed to the ground. They have had many different builders, who have built on many different lines. Jews, Romans, Oriental Christians, Crusaders, Arabs, have all left their traces. When Dr. Bliss began his work these walls were almost entirely beneath the soil. Dr. Bliss has been able by his discoveries to illustrate the Jebusite period, the Solomonic period, the period of the late Jewish kingdom, the Herodian period, the period of Hadrian, the Early Christian period, and the Latin period.

To the Early Christian period belongs the upper wall, the gate on the western hill with its four sills, the second period of the Siloam Gate, the remains of houses lining the street in the Tyropœon, the church above the pool, the church on the Mount of Olives, the mosaic north of the Damascus Gate, the tombs found west of the Virgin's Tomb, the Tombs of Sûr Bâhir, and probably the isolated tower on the western hill, etc.

Every chapter is illustrated with large plans, of which there are thirty-four, and the illustrations number forty-five. There are also two large plans and a map in the cover pocket.

(London: The Committee of the Palestine Exploration Fund, 8vo, pp. 374. Rev. Theo. F. Wright, 42 Quincy street, Cambridge, Mass., who will supply this work for $2.75.)

JERUSALEM THE HOLY. A BRIEF HISTORY OF ANCIENT JERUSALEM; WITH AN ACCOUNT OF THE MODERN CITY AND ITS CONDITIONS, POLITICAL, RELIGIOUS AND SOCIAL. BY EDWIN SHERMAN WALLACE, LATE UNITED STATES CONSUL FOR PALESTINE.

During the five years that Mr. Wallace has been a resident of Jerusalem he has had excellent opportunities from diligent

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personal investigation of making a careful study of his subject. He has drawn for the historical parts of his work from the latest and best authorities, including the publications of the Palestine Exploration Fund. The result is the most complete work on the subject of the Holy City that we have met with, superceding the excellent works of Robinson, Williams, Barclay and others. This work will prove an excellent guide to intending visitors, giving them an intelligent comprehension of what they shall see when they arrive at Jerusalem. At the same time it will benefit those whom circumstances prevent from beholding the present remnant of the once great city, giving a realistic account of the varied fortunes of the city and the experiences through which it has reached its present condition. Its four thousand years of strange, many times destructive, experiences give it an unique place in history. Mr. Wallace describes the city as it was in the days of the Canaanites, of David and Solomon, and as Christ saw it. Then an account is given of Jerusalem as it is to-day, its walls and gates, the hills and valleys round about, the churches, recent archæological excavations, climate and health, and the Jews, Christians and Moslems in the city.

Speaking of the future of Jerusalem, Mr. Wallace says: "It is certain that Mohammedanism will have nothing to do with the city's future. Its six hundred years of possession and its present deplorable condition warrant the assertion. Jerusalem has been ground under the heel of Moslem oppression, in spite of the fact that as a holy city it is with them second only to Mecca. It would still be in the same deplorable condition were the Christian nations and their many Jewish subjects not becoming much interested in it. Quietly the Jew and Christian have been getting possession of desirable building sites and erecting substantial structures. Less than half the city within its walls is owned by Moslems, while hardly any of the new city outside the walls is now in their hands. This desire to acquire Jerusalem real estate, a desire that animates Christians and Jews, gives a strong indication of what the city of the future is to be. Its destiny is bound up with religion. For similar reasons Christian and Jew love it; to each it is holy for what it has been; it will become holier and greater still."

The work is illustrated with fifteen half-tones, from photographs, and four maps.

(New York: Fleming H. Revell Company. 8vo, pp. 359. Price, $1.50.)

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BIBLIA

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GODS AND TEMPLES OF JAVA.

JAVANESE history does not commence before the middle of the twelvth Christian century. The time before this epoch is without any known written records, save here and there an inscription in the old Javanese language decipherable only by the priests of Bali, the sole inheritors of the mysteries of the prehistoric tongue of the Javanese people.

The religion of the island of Java, from the beginning of the historic period down to the Mahometan conquest in the last quarter of the fifteenth century, was a modified Hindûism, or Brahminism somewhat purified by the infusion into its cult of the doctrines of Bûddha. It was, and still is, a religion half Brahminic and half Bûddhistic, and was brought from Hindûstan by immigrants during the twelvth and thirteenth centuries, at which epoch there appears to have been a considerable movement of Hindûstanee people toward the islands of the eastern archipelago. Still later, or about the middle of the fourteenth century, the Hindû sect of "Siva-worshippers" sent missionaries to Java who succeeded in establishing and maintaining their worship until the arrival of the conquering Mahometans in the last quarter of the fifteenth century. In the immediately succeeding century, Christianity began to make conspicuous inroads among both Mahometans and Hindûs, the missionaries following in great numbers in the wake of the Dutch, Portugese, Spanish and English traders.

Siva has always been the principal god of the Javanese. Although Bûddha's statues adorn many a temple and shrine

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in this wondrously beautiful island, yet the aborigines never regarded him as other than what his common designation conveys to the world at large, i. e., *he who has attained to the Bûddhaship*, or Nirvâna. Bûddha appears most frequently in Java as the contemplative Brahmin, and is called by the natives *Pandita Sabrang*, or "foreign Brahmin," without much apparent tendency to deify him. He receives the worship of "dulia," or secondary adoration, as a Hindû saint. As a prominent mark of subordination to other gods it is noticable that whenever in Java the statue of Bûddha appears along with that of *Siva*, the former always faces toward the latter as the real center of worship. From the frequency with which one meets with the images of Bûddha throughout the length and breadth of the island, one might be led to think that he is the supreme deity, but the fact is his divinity appears to diminish in inverse ratio to the number of his statues.

In the groups of small temples surrounding a large *central* one (a peculiarity of the Javanese cult) only the images of Bûddha appear, while the image of some superior being like *Siva* is enshrined within the middle temple, or Javanese "Holy of Holies." Toward this central shrine all the images of Bûddha face, showing very plainly that to the Javanese people Lord Bûddha is only a half-deified Hindû Brahmin adoring a higher power. Siva on the other hand, as the third divine being in the Hindû triad, was always the object of the most intense popular devotion. He is called the "great God," "Lord of the world," the "most powerful," while Brahma and Vishnu respectively the first and second divinities of the trinity, enjoy their own share of national favor. In the Hindû religious system Brahma the creator, Siva the destroyer, and Vishnu the preserver are together the basis of Hindûism, and from them all other acknowledged divinities appear to have emanated.

The images thus far discovered in Java are mainly those of Bûddha. In the great temple of Boro Bodor were formerly four hundred statues of the great Indian Sage, all showing him in a sitting posture as in Hindustan, with legs bent inward, soles of the feet upturned, the right breast bare, the hands now in one now in another position. The facial features invariably present the Hindû cast, and the head has a goodly growth of short curley hair. All the images or sculptures of Java yet brought to light bear unmistakable signs of the Hindû origin of the Javanese religion. In fact, beyond a few very

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ancient images discovered in the mountains of the Sundas, we have no relics whatever to tell us the nature of the *pre-Hindû* worship—the pre-historic character of the cult of the "pearl of the eastern archipelago." Religion there is *Hindû* through and through, as testified by the exhumed monuments, and we shall probably never know much about the *pre-Hindû* ages.

Beside the images of Bûddha we frequently meet with those of the Hindû Brahminic deities, both gods and goddesses, and among these we recall the statues of *Kala* (god of death), *Ganesa* (god of wisdom), *Sûrya* (god of the sun), *Mahadua* (the bull), *Siva* (the destroyer), and many others. The statues of these gods are made either of brass or basalt, the latter most exquisitely carved, and indicating an astonishingly high development of sculpture, considering the low stage, politically and ethically, prevailing throughout the archipelago, from the earliest historic times down to the present.

A study of the statues of the gods and goddesses of Java affords the student some little satisfaction, perhaps, by leading him into the fields of both sculpture and religion, and may help him to realize more clearly the fact that religion in Java must have come from India. The statues of Vishnu the destroyer, show him in many different attitudes, illustrating him in succession as "Lord of the world" seated upon his throne as a devotee (setting an example to all men to worship *Brahma*, the unseen God), and as the conqueror riding in his chariot, crowned with the cresent. All three of these illustrations breathe the religious and artistic atmosphere of Hindûstan. The physiognomy of Siva in each is plainly Hindûstanee, although some of the attendant ornamentation is of local coloring. The fact that Vishnu appears with a *beard* in itself proves the Indian origin of his cult, since beards are an unknown facial adornment in the island of Java, while the chariot with which he is sometimes represented, shows a like origin, from the fact that no wheeled vehicle was ever seen in the island until the present century. The covering around the loins of the many human figures are also of the Hindûstanee type, and are wholly unknown to the Javanese natives, while the weapons represented, the broad sword, the shield, the bow and arrow, are likewise distinctively *Hindu* weapons of offense and defense. This Hindûstanee tinge so noticable in the statues is equally pronounced in the sculptures on the walls of the temples, for even the scenery therein depicted is clearly that of western India. Scholars who have tried to see in exhumed

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Javanese antiquities the evidences of a native cult have been forced to alter their opinions and refer nearly everything of a religious or artistic character to Hindûstan.

In the mural and other representations of Bûddha, we have him in the successive rôles of the *contemplative Brahmin* attained to Nirvana, as the recipient of flowers and fruits from the hands of his scholars, as teacher of departed souls, and finally, as a semi-deified *war-lord* inspiring his devotees to fight, and receiving from a hand at the right the offering of the symbol of victory.

The temples of Java are of three kinds. *First.*—Those built in groups of small dimensions, each containing one statue of Bûddha. *Second.*—Large buildings of enormous stones erected on the tops of hills, encircled by several walls built on terraces. *Third.*—Shrines of brick and mortar and without any pretensions to grandeur. In the first class is the great temple of *Brambanan*, the enclosure of which measures at the base of the outer wall, six hundred feet in length by five hundred and fifty in width. All the buildings are built of hewn stone (basalt) in the shape of a pyramid, while in the center rises the main temple to a height of sixty feet. Each of the smaller encircling fanes contains a statue of Bûddha, while the central one (the "Holy of Holies") is a shrine for one of the superior *Hindu* gods.

Of the temples built on hill tops, that of *Boro Bordor* is the largest and most gorgeous. It is situated in the province of Kadu, amid romantic scenery. It was here that many of the most valuable images and inscriptions were found many years ago. Its walls ascend in six successive terraces from the plain up the slopes of a small hill, the central dome rising to a height of one hundred and sixteen feet, while the base of the whole enclosure at the outer wall is five hundred and twenty-six feet square. At the top, near the central dome, is a circle of "*bee-hive-like*" structures in three circular terraces. On the walls are found countless bas-reliefs, representing audiences of kings, royal processions, temple worship, hunting and water scenes, while its walls have upward of four hundred images of Bûddha, set in as many different niches, not to speak of pictures of lions, elephants, deer, and cows; animals that are not indiginous to Java, and which point to India as the seat of the Javanese religion. At some of the gates of this magnificent shrine stand colossal figures of human guards, while at others crouch immense stone lions, warders of the

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gods within. This was also a habit among Babylonians and Egyptians.

It is a striking fact that, notwithstanding the Indian origin of the religion of Java, there is nothing revolting in any of the pictorial scenes or sculptures, as is too frequently the case in Hindûstan. It was Lord Bûddha, prince of India, who tempered the horrors of Hindûism by his benign influence, and made Javanese Hindûism just what it is. Brahminism baptized by Bûddhism, and thus rendered purer and less revolting to the christian eye.

A. K. GLOVER.

Wells, Minnesota.

RUINS AT QUIRIGUA.

CENTRAL AMERICA abounds in ancient city ruins. These ruins indicate an origin dating far back in pre-Columbian times, how far back is only, up to date, a matter of shrewd guessing. Most archæologists put it back in the seventh century. The hieroglyphic writings abound everywhere, but there is no trilingual Rosetti stone to aid some keen Champollion to decipher them and read of their possible origin, their life and doings. Of late a good deal of interest centers in this strange land full of the evidences of a former powerful and advanced civilization.

What gives particular interest to the Quirigua Ruins is owing to the fact there is being constructed a transcontinental railway from Puerto Borrios to the city of Guatemala. This railroad runs near the ruins which are on the edge of the valley of Montagua, some sixty miles from the Carribean Sea in Guatemala. These ruins were first brought to light in 1841 by F. L. Stephens, the celebrated explorer. In 1881 and again in 1884 A. P. Maudslay spent several months here photographing its ruins, but his work has not yet been published. There has been no excavation here and no field in all Central America offers a richer return to the archæologist. The sculptured monuments or stelae that appear are exceedingly rich in hieroglyphic work. The mounds would yield yet other evidences and might afford a possible clue. These ruins consist of a large number of mounds, pyramids and terraces, both square and rectangular, measuring from six to forty feet in height, some standing in groups of four arranged around a central

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square or plaza, while others occupy isolated positions. The greater number of these structures have been faced with squared stones and have flights of stone steps on one side leading to the top, so familiar in Mexico. There are three principal structures in the main group, near which are standing thirteen large monuments in the form of stelae and large rounded masses carved to represent grotesque animals. These seem to be in the grand plaza of the old city. At the northern end of this grand plaza stands a rectangular structure some 300 feet from east to west and 175 from north to south. There is an old pond, possibly artificial, at the northern end, and on the southern are three splendid stelae or monoliths from fourteen to eighteen feet in height. These are highly carved, front and back, with representations of human figures; on one is a man with a chin beard, Egyptian fashion. Both sides are entirely covered with hieroglyphic writing in the form of squares, called Katum. On one of them is the most important hieroglyphic work yet discovered in America. It is elaborately inscribed, the upper half in pictures most intricately wrought out, and in the lower half are the abreviated and conventional characters as commonly found among the Mayans. This picture writing may sometime greatly aid in solving the hieroglyph problem. This form of picture writing is very rare. One such is found in Copan, Honduras.

A little to the south of these are two of the highest monuments ever discovered in the New World: one is 22 and the other is 25 feet above ground. The longest one is leaning at an angle of 45 degrees and must be at least ten feet under ground. On one is carved a man with chin beard; he is standing on a platform covered with symbolic carving; his feet are shod with elaborate sandals and heel touches heel. He has on an immense head-dress formed of five grotesque masks. The ears have huge ornaments. The breast and body are loaded with ornaments. A loin-cloth hangs from the waist almost to his feet in elaborate designs.

Near these are other groups and one of them is in the form of a gigantic turtle, highly and conventionally carved. Roughly described it is a cube about eight feet on each side and weighs a score of tons. The rock out of which they are carved is a grey porphyry, the quarries being several miles from the ruins and more than 600 feet above the valley.

Prof. M. A. Saville, in speaking of these important ruins, puts these questions:—"Do these monuments recount the

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written history of a long vanquished people, or are they their astrological and ritualistic records? Do they contain their astronomical calculations, or are they simply the biographies of the personages carved on their sides? or have we here the mythology, represented in the curious and fantastic figures, explained by the accompanying hieroglyphic texts?"

These questions await an answer, which only careful and thorough exploration and excavation can afford.

H. C. F.

MORE ABOUT THE SPHINX.

I HAVE been asked for more details about the Sphinx by a few of our eminent and leading scientists who make astronomy their special study. I repeat then my former statement (BIBLIA, Sept. No. 6, p. 134), that the Entrance Passage angle of the Pyramid at the mouth of passage is 26° 33′ 54″, and as the latitude of the Pyramid is 29° 58′ 51″, the declination of the Sun at the date of erection would be 12° 54′ 48″.0261, its azimuth would be 75° 58′ 17″.7075, right ascension 30° 57′ 21″.9373, longitude 33° 17′ 35″.2198, and obliquity 24° 1′ 26″.4552. These results are built into the very structures of the Pyramid and Sphinx, and in the Observatory and Trial Trenches, front of the Pyramid.

The *height* of the Sphinx is 64.57 feet=774.8 inches=774.8 minutes of arc=12° 54′ 48″. The *length* of the *body* of the couchant lion is 154.7805 feet, but when roughly measured, it is usually given at 155 feet. This length represents right ascension of the Sun in Leo, or 30° 57′ 21″.9373=1857.3656 minutes of arc=1857.3656 inches=155 feet without fraction. Length of paws, 38 feet. Total length 155+38=193 feet=2316 inches, which is identically the same total length as the constallation as Leo in minutes of arc=2316′=38.6°. The plateau of rock was hollowed out into an immense rocky basin or large amphitheatre, in the middle of which the natural rock was left as a central core, so as to be sculptured into this mammoth stone monument forming the Sphinx. A descending range of 135 feet of steps, cut in solid rock, 40 feet wide, reached the bottom level and platform area. The body of the lion reaches a depth of 120.1201 feet below horizon level, with a platform of 15 feet, making a total of 135 feet. Hence the depth will indicate the lowest range and Obliquity of the Ecliptic.

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Therefore 120 feet=1440 inches without fractions=1440 minutes of arc=24° of declination for the Obliquity of the Ecliptic at the time and date of erection. With fractions, the exact value would be 24° 1′ 26″.45. So that the body of the lion, by close measurement, is 120.1201 feet below the horizon level.

In aftertimes the Sphinx was almost the only symbolic image used as guardian of the temple; sometimes long rows of them were placed in front of the sacred edifice. But the Great Sphinx is unique in this respect, that it is the only one whose body is sunk and buried in solid rock beneath the horizon. In all probability it preceded all others. The Great Sphinx is the only one whose astronomical significance is built into its very structure.

S. Beswick, C. E.

Hollidaysburg, Pa.

M. de MORGAN'S DISCOVERIES AT SUSA.

M. de MORGAN, formerly Director-General of Antiquities of Egypt, has discovered at Susa the remains of the Anzanite city which flourished before the dynasty of Achaemenes and Cyrus the Great. It was already known that ruins left by Darius, Xerxes, Alexander, and others were at Susa; but, M. de Morgan found that the lowest of the three layers of ruins, some forty feet below the surface, contained the remains of an ancient people, the progenitors of the Aryan race. Some eight hundred texts were found, and a remarkable bronze tablet, five feet long, two feet and a half wide and one foot thick. Five statuettes seem to have served as the legs of the tablet. The soldiers of Assyria had taken this tablet out of the palace to carry it away, but its great weight had compelled them to abandon it amid the ruins. A granite obolisk was also found, whose four sides were covered with texts, deeply engraved in the stone.

Originally Susa was the capitol of Ancient Elam, peopled by the children of Elam, the son of Shem. They did not call themselves Elamites, but their own name for Elam was Anzan. More than twenty-six centuries have passed since the Anzanites held their own city. Apparently they were driven out of it. It was burned to the ground by Asurbanipal, King of

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Assyria, about 620 B. C. We read, "During a month and a day," says the King of Assyria, "I swept the country of Elam from one end to the other. I took away from it its fields, the voices of men, the herds of oxen and sheep, the sound of joyous music."

M. de Morgan has brought to light here numerous steles, tablets, etc., and one peculiar stone of black, bituminous limestone, nineteen inches by eight. On top is a coiled serpent and on the four sides are inscriptions.

The first flat side contains a star, the moon and sun, beneath which is some one, evidently a king, seated upon a square throne. He wears long hair, is beardless and has on a hat and vestments very much like the Chaldean. A tunic of skin falls to his ankles, clinging close to the figure. His arms are covered with bracelets and he lifts his two hands in sign of adoration before a scorpion placed above him. At his feet is an elion, the front of which alone is visible, the rest being hidden behind the king. Below are five lines of inscription.

The second face is divided into several lines, containing standards or religious emblems, a hawk on its perch and a couchant bull, with six lines of text. The other two faces are covered with texts.

In the interior of the halls M. de Morgan found a considerable mass of cinders and charcoal, and the debris, which was smoked and sometimes burned, together with the calcined bones of men and animals, shows that Susa was burned.

M. de Morgan expects to spend four or five years in excavating the entire city, which covers 1,200 acres. He sums up his general conclusions as follows:

ANZANITE RUINS.

The principal sites of Anzanite ruins are the so-called "Citadel" and the meridian lines of the tell, called the "royal city."

Other Anzanite sites are to be found east of the Apadana and in other neighboring hills of the great tell. On the tell of the Citadel the level of the Anzanite city (contemporaneous with Asurbanipal) is found a depth of about thirteen feet. After the ruin of Susa by the Assyrians all the monuments which could not be taken away were turned upside down.

ACHAEMENIAN RUINS.

The principal centre of the Achaemenian ruins seems to have been the tells called the "royal city." The depth of the

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Achaemenian ruins below the surface varies from three feet in the Apadana to almost forty in trench No. 2.

THE GRAECO-PERSIAN RUINS.

After the taking of Susa by Alexander the Great, no important monuments were erected there.

SASANIAN EPOCH.

The city of Susa seems to have disappeared completely before the end of the Arsacite epoch, or at the beginning of the Sasanian dynasty.

In the Susan texts we shall find not merely the acts of some kings whom we have known, but we shall ascertain the names of many soverigns never known before in modern times, and whole historic lists and entire dynasties extending over thousands of years. These will be reconstructed from the monuments just excavated.

LATE DISCOVERIES OF NEW TESTAMENT APOCRYPHA.

IN a paper before the Church of England Congress, an account is given of the discovery of some New Testament Apocryphal writings. A German resident in Cairo became possessed of a large mass of tattered papyrus—leaves, written in the seventh century, and containing facts of one treatise, in a hitherto unknown dialect of Coptic. Dr. Carl Schmidt last year secured this treasure for the University Library of Heidelberg. To judge from his description, the fragments are in a very bad condition. Only one leaf has survived quite entire; the rest are in smaller or larger pieces, many containing only a few letters, so that some time must elapse before they can be sorted out, fitted together and published. However, a kind fortune has preserved the last leaf of all, and, as is usual in ancient manuscripts, the title of the whole book is written upon it. The title is "The Acts of Paul the Apostle."

To those who have had occasion to study the history of the Canon of the New Testament this title should be a familiar one. For the book in question was one which for long hovered upon the verge of Canonicity. It is difficult, without going into confusing details, to give a true and vivid idea of its position and importance; but two picturesque facts may

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be quoted. In a famous classification of New Testament notes by Eusebius in the fourth century we find "The Acts of Paul" entered as a disputed book, but in the same class as the Catholic Epistles and the Revelation of St. John. And what is, perhaps, still more striking, we find that St. John Chrysostom—a man who never refers to the revelation of St. John—cites facts from the Acts of Paul, and uses it as a genuine historical document. It was, then, long held in the utmost respect, and there can be little doubt that in a good many churches it was read as a sacred book. That a writing with such a history should now have been given back to us is clearly a matter for rejoicing. As yet no portion of the Coptic text has seen the light, we have only the discoverer's short preliminary account to go upon. One main result that is prominent in the accounts is this: it transpires that for a considerable time we have had in our hands—nay, have printed and commented upon—important fragments of these Acts without knowing for certain, and in one case without even suspecting, their true origin.

For more than a century the learned world, as it is called, has been familiar with a book called the Acts of Paul and Thecla. This tells us how Paul came to Iconium from Antioch, and how his preaching converted a young lady of the name of Thecla, and led her to break off her proposed marriage with a youth of the city. In consequence of this an unsuccessful attempt was made to burn her alive. When she had escaped and rejoined Paul, they went together to Antioch; and here she was once more arrested and exposed to the beasts; but they would not touch her. Thereafter she lived peacefully and died a natural death.

Now this story was known to Tertullian at the beginning of the third century; and he tells us that the author of it was a presbyter of Asia Minor, who confessed that he had written it out of love for St. Paul, and was in consequence deposed from his place. And St. Jerome, in telling the same facts, adds another which has been a puzzle to many people. He says that the confession of the presbyter took place "before John," which would throw the composition of the book back to the end of the first century. But, it is believed that the two words "before John" are corrupted in one manuscript, and that instead of them we ought to read "at Iconium," a slight change which would remove all difficulty from the passage.

However this may be, the Coptic manuscript discovered by

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Professor Schmidt shows quite clearly that the Acts of Paul and Thecla are just one chapter out of the Acts of Paul which became popular and was circulated separately. This interesting discovery helps us very materially toward proving an idea of the amount of genuine historical matter which was contained in the book as a whole. That there is some we cannot doubt. There is evidence of a knowledge of the localities named; at least one person is introduced who is mentioned in secular history as a resident in the district concerned; and we are given a description of St. Paul's personal appearance which has all the ring of truthfulness.

"And Onesiphorus saw Paul approaching, a man short in stature, bald-headed, crook-kneed, of a fresh complexion, with eyebrows that joined, and a rather hooked nose, full of grace; for sometimes he appeared as a man, and sometimes he had the face of an angel."

But this is not all. There is another extract from these Acts which have been known to scholars even longer than the Acts of Paul and Thecla. It consists of a couple of letters, the first from the Corinthian Church to Paul, and the other his answer to it.

The Corinthian letter begs St. Paul to write, disputing the doctrines of two heretical teachers, Sarion and Cleobius, who are troubling the Church of Corinth; and St. Paul, who is in prison at Philippi, deals shortly in his answer with the various points of their erroneous teaching. These letters commonly known as the Third Epistle to the Corinthians, had the odd fate of being translated into English by Lord Byron when he was staying at the Armenia convent at Venice. The only language in which the letters have hitherto been known are Armenian and Latin; and it seems likely that both these versions were made, not from the original Greek, but from Syriac. It appears, also, that the Syrian Church for a long time accepted the letters as genuine; and St. Ephraem the Syrian commented upon them along with the rest of the Pauline Epistles. The view that they were an extract from the Acts of Panl was advocated some years ago by Professor Zahn; and now, sure enough, we find them proving an integral part of the Coptic text.

Lastly, we find in the original Greek, and also in a good many other versions, the concluding portion of the whole book. In it is related the return of Paul to Rome—most likely from Spain—and his martyrdom by decapitation at the hands

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of Nero. The leading incident, which supplies a motive for the execution of Paul, is the conversion and raising from the dead of the favorite cup-bearer of Nero, Patroclus, who, like Eutychus, had fallen from a window while listening to the preaching of the Apostle. The story implies the release of Paul from his first imprisonment and a further missionary journey; and, this together with the fact and manner of his martyrdom, is in all likelihood historical. There is no mention of Peter in this part of the book; but we may predict with some assurance that the complete text will tell us of a meeting of the two Apostles in Rome and of the martyrdom of St. Peter about a year before that of St. Paul.

The Acts of St. Paul, when complete, was a book larger than the Canonical Acts—as long, in fact, as the Gospel of St. Mark and St. John put together. The pieces of it which we have described amount to about a quarter of the whole; but from them and other scattered quotations we are able to gather a fair knowledge of the complexion and character of this famous early romance. The writer was not, as the authors of the Apocryphal Acts commonly were, the champions of any eccentric or heretical view. He was orthodox; nay, if Tertullian is to be translated, he was a priest of the Catholic Church. As his sources he employed the Canonical Acts, the Pauline Epistles, including the Pastoral Epistles, and genuine traditions; and, perhaps more than all these, he drew upon his own fancy.

At what point in St. Paul's career he began his biography we do not know. Perhaps the new fragments will afford us some trustworthy information as to the birth and parentage of the Apostle; they may, for instance, contain a story given by St. Jerome that his parents lived at Gischala in Galilee. We can, however, see that a chief object of the writer was to fill up the gaps in the narrative of the Canonical Acts. We know, for instance, that he gave the details of the fight with beasts at Ephesus (and very sensational they are); these are indications that the visit to Athens was treated at large; and throughout it is evident that great stress was laid upon the achievements of the female converts of the Apostle. The net gains to our knowledge by the publication of the Acts of Paul will probably be a number of picturesque stories and a small but very precious residium of genuine new information about the unique career and personality of one of the most interesting figures in history.

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SIR JOHN FOWLER.

THE death of Sir John Fowler occurred, Nov. 19th. He was one of the most noted engineers of the day, and his work was not confined to Great Britain, for he was for a time consulting engineer in the dominion of the Khedive of Egypt. Some of the largest railways in Great Britain were constructed under his supervision, and he was one of the engineers of the noted Forth bridge, over a mile of which is covered by the three great cantilevers, 152 feet above the water. The Prince of Wales opened the bridge in 1890, and announced that the Queen had conferred a baronetcy upon the engineer. He had previously been made a K. C. M. G. for his work in Egypt, and the honorary degree of LL. D. was conferred upon him by Edinburgh University in the year the Forth bridge was opened. Sir John Fowler was in his 81st year, and had been in delicate health for some time. We have received the following from the Honorary Secretary of the Fund:

The Committee of the Egypt Exploration Fund, at its first meeting after the death of Sir John Fowler, President of the Fund, deems it a duty to put on record its appreciation of the valuable services which he rendered to the Fund and to the Committee.

Sir John Fowler was elected President in 1887, in succession to our first President, Sir Erasmus Wilson. He has therefore been identified with the work of the Society for eleven years. During that long period of time, until incapacitated by his final illness, he was regular in attendance at the meetings of the Committee and at the General Meetings of the members. It is largely owing to his capacity for business and his power of dealing with men that the Society has proved so successful in the large operations it has undertaken. Sir John Fowler's name alone, as associated with the greatest engineering works in modern Egypt, was a tower of strength to us. His personal interest in all our projects, his practical knowledge, and his force of character were of still greater use.

The members of the Committee will always remember the uniform courtesy which he showed to them all, and the many occasions on whith he assisted their deliberations to a right conclusion.

The Hon. Secretary is hereby instructed to transmit to Lady Fowler, a copy of this extract from the minutes of the Committee, together with a cordial expression of the sympathy of the members with her in the loss she has sustained.

JAS. S. COTTON, Hon. Secretary.

We learn that the valuable Egyptological library of the late Professor Ebers is for sale. It will be unfortunate to have

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this valuable collection broken, and we hope that some institution or individual will purchase it *en bloc*, and that the library will come to this country. Particulars regarding price, etc., can be obtained from Dr. W. Max Müller, No. 40 49½ Street, Philadelphia, Pa.

PALESTINE EXPLORATION FUND.

A joyful letter from Dr. Bliss has been received in which he tells of the beginning of his work, as he went to work in very warm weather, and, as his field under this firman is not so limited as before, he had made his beginning upon a tell about five miles east of Gath or Tell-es-Safi, and everything was progressing well at last accounts.

A letter from a young Moslem official gives some account of the visit of the German emperor. My friend was sent to Lamleh as temporary governor to receive the distinguished visitors at that interesting point. He describes the cavalcade as a very beautiful one, and was evidently impressed with the fine appearance of the horsemen sent by the Sultan as a body guard. Probably every Oriental looks at the horse before he looks at the rider. As the company approached, the young governor went forward and delivered an address of welcome to the Emperor in English, and another to the Empress in French. They then alighted and shook hands with him, had their noon-day rest, and then went on to Jerusalem leaving their host to enjoy in reminiscence the proudest moment of his life. So far no real benefit appears to have come to any one from this visit, and it is learned that the heavy expenses consequent upon the tour must fall on the tax-payers of the places visited. Beyrout, for instance, expended for this purpose, the entire tax levy of 1898, and immediately levied the tax for 1899. It is safe to say that, at this rate, the country will not desire another visit, even from the Sultan's most sympathizing friend.

I would give notice that the maps issued by the Fund, except by the contour map, can now be obtained, like the books, casts, and other things, directly from me. There is reason to believe that they can be delivered at somewhat lower prices than heretofore. For ordinary uses the twelve-sheet map with the Old and New Testament names upon it is

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the best, mounted on rollers the size is about six feet by four. It is on the same scale as the Relief Map. I strongly recommend that these maps be used instead of those made in this country, because those made here are not so exact, but often indicate a river where there is only a wady, and the towns are not so accurately placed.

Those who are interested in Palestine as it is, will enjoy Consul Wallace's book on "Jerusalem, the Holy," published by the Revell Co. He touches upon every subject of interest and gives an account which is less favorable than might be expected. Coal has been found, but the mine has been abandoned. Copper is known to be accessible, but the government will not incourage its production. Petroleum product exists, but no one is obtaining it. Thus the country must go on neglecting its resources and paying great prices to import articles of value which it could itself produce if the government would consent. Although without special preparation for his task this young clergyman from the far West bore himself well as consul, and this book shows how thoroughly he examined the city and country. It is not improper to say that during his period of office, he lost the regard of the "Americans," as they are generally called. It would not have been strange therefore if, in treating of the classes of people in Jerusalem, he had used sharp words of the Spafford colony, but on the contrary he stands on his dignity and has nothing unkind to say. Considering that they sent one of their number to Washington to procure the dismissal of the consul, it is pleasant to see that he has not sought for revenge or in any way indicated that he has suffered from their attacks.

The following subscriptions received since last report are very gratefully acknowledged:

Barnes, E. W.,	$5.00	Howell, Abr. J.,	$2.50
Brimin, Rev. D. J., D. D.,	2.50	Hubbard, James M.,	5.00
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THEODORE F. WRIGHT,
Honorary Secretary for the United States.
42 Quincy St., Cambridge, Mass.

THE EGYPT EXPLORATION FUND—1899.

The attention of all readers of BIBLIA is earnestly called to the new advertisement for 1899, of this society now entered upon its sixteenth year of life and work in America. Ninety associate Secretaries stand for increased efforts to secure support. The record of discovery and publication, the prospects before us, speak for themselves. Nearly six hundred eminent Americans in official and private life have subscribed. One item is, that one hundred and ten university or college presidents, another that quite fifty Bishops of the Episcopal church, have contributed. While naturally and properly some local organizations are at work, primarily to secure fresh subscribers, in their *locales* the national office—and their must be one—representing the whole land, has its broad mission still to fulfill. It alone has the data of subscriptions and books ordered, since 1883; it has the material and experience required to give information; all the publications can be found on its shelves by the caller to seek for knowledge thereon. Both of the Secretaries welcome inquiries of every kind. The field of the national office, generally speaking, is the United States. It is not only a financial, it is a patriotic matter, to sustain the office, and therein *the nationality* of the Fund this side of the Atlantic.

It is just and wise that the "antiquities" should be fairly divided among the museums of America *pro rata* of the subscriptions in their respective sections. The London Committee now sends direct to each museum its quota. Upon the fall list of subscriptions from the national office *and* subscriptions or contributions from local organizations, the Committee makes the basis for apportionment. Let these "object lessons," whether in Chicago, or Pittsburg, or Philadelphia, or New

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York, or Boston, stimulate subscriptions. Let local societies promote a kindly rivalry to increase our total revenue, and obtain each some of the *spolia opmia.* Let at least doubled revenue from all over the land flow into the national office to push on the broad and grand work in Egypt. The "results" from that work are of universal interest.

WM. C. WINSLOW,
Honorary Secretary, U. S. A.

Subscriptions to the Egypt Exploration Fund, the Archaeological Survey Fund, and the Graeco-Roman Branch.

To the Editor of Biblia:

The following subscriptions to the Egypt Exploration Fund from November 20 to December 30, are gratefully acknowledged:

W. Camac, M. D.,	$5.00	Gen. Chas. G. Loring,	$5.00
CARNEGIE LIBRARY,	62.00	Miss Rebecca S. Lowrey,	5.00
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Rev. Francis A. Horton, D. D.,	5.00	Rev. Chas. J. Wood, LL. D.,	5.00
Prof. Chas. F. Kent,	5.00		

From November 20 to December 30, I have received very thankfully these subscriptions to the Archæological Survey Fund:

MRS. EM'A B. ANDREWS,	$25.00	Gen. Chas. G. Loring,	$5.00
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From November 20 to December 30, the following subscriptions to the Græco-Roman Branch are gratefully acknowledged:

MRS. EM'A B. ANDREWS,	$25.00	Gen. Chas. G. Loring,	$5.00
Prof. Willis J. Beecher,	5 00	Miss Rebecca S. Lowrey,	5.00
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Office of the Egypt Exploration Fund, 59 Temple Street, Boston.

FRANCIS C. FOSTER,
Honorary Treasurer.

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BOOK REVIEWS.

SYRIA AND EGYPT, FROM THE TELL EL AMARNA LETTERS. BY W. M. FLINDERS PETRIE.

The London *Speaker* refers to Professor Petrie's new book as follows :

If the autograph letters in the British Museum, buried beneath the ruins of London, were to be discovered in legible preservation by the meditative New Zealander about the year A. D. 5000, their interest would be in kind though not in degree such as is felt by Egyptologists in the Tell El Amarna Letters. Laid up in the royal palace more than 3,000 years ago, they were disinterred recently by prowling natives. Many of the clay tablets on which, in cuneiform characters, they were incised have been destroyed or lost ; but 267 of them are recovered, and described by Dr. Petrie in this volume. They cover nearly twenty years of the fourteenth century before Christ, ranging from about B. C. 1384 to B. C. 1366. At their commencement the Egyptians reigned undisputed over Syria, Mesopotomia, Assyria, Chaldæa ; at their close all conquests north of Suez have been lost ; and this period of decadence they minutely trace. After the expulsion of the intruding Hyksos in the sixteenth or fifteenth century, a succession of warlike Egyptian kings extended their power northward, until in the reign of Amenhotep III., whose death Dr. Petrie places in 1379, they were lords of the two great cradles of civilization, at once of the Nile Valley and of the Mesopotamian Highlands. The first group of Letters cover this king's declining years, and the opening reign of his son, Akhenaten or Amenhotep IV. They speak of impending revolts needing to be sternly checked, due chiefly to the powerful Khatti, or Hittites, who inhabited the Lebanon district. There are letters from Dushratta, King of Mitani or Mesopotamia, from two kings of Babylonia, from kings of Assyria, from a king of Cyprus, and from petty governors. The smaller men complain of the Hittites, and ask for reinforcements ; the kings propose intermarriages, send ivory, jewels, horses, chariots, slaves, and ask respectfully but importunately for presents in return. The King of Babylon is building a temple, "Send me, therefore, much gold." Amenhotep III. dies ; condolences are sent to the Queen-Mother Tyi, and to her son, who marries a daughter of Dushratta. The King of Cyprus forwards copper from his already famous mines, complains of the Lycian pirates who

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harry his sea-board, asks that customs dues may be relaxed, prays for an "eagle conjurer" or haruspex. Affectionate letters pass between the ladies of the several courts. But Akhenaten neglects his foreign interest; and the second group of letters are ominous of successful and extending insurrections in Northern Syria. The Hittites seize the Leontes Valley; the Khabiri, or "Confederates," chiefs of Syrian tribes, after quarrelling among themselves, league against their Egyptian suzerain. The Amorites appear upon the scene, under an energetic leader, Azira, Lord of the Orontes plain. The Egyptian governor Ribaddi opposes him with vigor, but sends pitiful appeals for help, which Akhenaten does not grant. Galilee falls, the caravans are plundered, one city after another is lost, Ribaddi is shut up in Gublah (Jebleh), that too is taken, and he disappears. Down to Lake Meroe Northern Syria is lost. The remaining letters indicate the fate of Southern Syria. The principal writer is Abdkiba, King of Jerusalem. He is loyal, but must have help if he is to hold out against the Khabiri. His letters to the king contain curious little postscripts to the cuneiform scribe at the court of Egypt, apparently a personal friend. "Bring aloud before my lord the king the words, 'The whole territory of my lord the king is going to ruin.'" He is gradually hemmed in, despairs, and apparently joins the Khabiri.

The letters bear curiously on three points in Scripture history: (1) Jerusalem was no mere Jebusite village erected into a capital by David and his son, but the capital of Southern Palestine from very early times. (2) at the close of the correspondence the Amorites have not reached Southern Palestine; the Israelite invasion which found them paramount there was, therefore, later than the reign of Akhenaten, and the chronology of the Revised Version, fixing B. C. 1451 as the date of Joshua's arrival, is a century too early. (3) Abdkhiba repeatedly uses of himself the formula, "Neither my father nor my mother appointed me in this place." The writer of the Epistle to the Hebrews, speaking of another King of Jerusalem, Melchizedec, quotes the same formula, "Without father, without mother, without hereditary descent." The phrase on which so much is built by commentators, has therefore no mysterious significance, but is merely an official title denoting elective not ancestral royalty. There is a strange fascination to most of us about Egyptian dates. They stand alone in their antiquity. The classical student treads firm ground only about five

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centuries before Christ; the chronology of Israel is untrustworthy until the establishment of the dual kingdom; but here in B. C. 1400 we move not only with historic certainty, but in the light of documents teeming with the personality of the writers, rich in coloring of contemporary and local incident. Not Egyptian scholars only may study this unpretending little volume with profit and delight, grateful to Dr. Petrie for his admirably arranged interpretations and for the explicit notes which illustrate them. (Methuen & Co., London.)

THE AGE OF THE MACCABEES, WITH SPECIAL REFERENCE TO THE RELIGIOUS LITERATURE OF THE PERIOD. BY A. W. STREANE, D. D.

One of the most important periods of Jewish history is that known as the Maccabean, when the nation, under the leadership of Judas Maccabaeus, gained independence after many bloody vicissitudes of fortune, and reached a period of freedom and glory for Israel, and laid the foundation of that condition of Jewish society which existed in the time of Christ. Not only was the wealth of the country increased, but the Jewish possessions were increased five times as great as before the revolt. During the Maccabean age of some fifty or sixty years there was a great literary energy, both in Palestine and Egypt. Alexandria, especially, being foremost as an intellectual centre. It was during this period that the great amount of the apocryphal writings were produced. For many years the expectancy of an immediate restoration of the Theocracy under a prophet divinely inspired had taken possession of the Jews, and the Jewish literature of the Maccabean period is full of the expectation of a King-Messiah. The book of Enoch, so remarkable for its Messianic predictions, is of this period. The Book of Baruch, the faithful friend and amanuensis of Jeremiah, is of the latter Maccabean period; and we have also the Book of Maccabees, the first of which is pretty reliable history, the Wisdom of Solomon, Esdras, Ecclesiasticus, the stories of Judith and of Tobit, the additions to the Canonical Book of Daniel, etc.

Since Thomson's work on the subject (*Books which influenced our Lord and the Apostles, being a critical review of apocalyptic Jewish literature, Edinburgh, 1891*), we have had no compact work for the general reader. Dr. Streane's book

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will give the intelligent reader a clear view of the main features which are characteristic of Jewish literature during the period dealt with. He covers, however, a period much larger than history gives to the Maccabean, but this renders the work more complete. Dr. Streane begins with a sketch of the history of the period from the return of the Jews in accordance with the decree of Cyrus, till the accession of Herod the Great (37 B. C.).

Having estimated the social, political and religious condition of the Jewish people during the period dealt with, the greater part of the book is occupied with an examination of the literature "as closely bound up with the aspirations and various modes of thought which are exhibited in the life of the nation, mainly, though we cannot say exclusively, in Palestine and Egypt."

The history of each of the apocryphal writings is summed up with a brief account of the date, characteristics of the book, language, object and value. Chapter XV, is devoted to the poetic literature of the period, and those Psalms are noticed which have been placed by critics as late as the days of the Maccabees. Chapter XVII, is devoted to the Septuagint, and treats of the origin, linguistic features and importance. An appendix is devoted to the date of the Book of Daniel, and with as much fairness as possible, the main arguments on both sides of this difficult question are presented. To those interested in the period and literature which forms a link between the Old and New Testaments, we can highly commend Dr. Streane's book.

(London, Eyre & Spottiswoode; New York, E. & J. B. Young & Co., 12 mo, pp. 277. Price, $2.50.)

EGYPT, THE LAND OF TEMPLE BUILDERS. BY WALTER SCOTT PERRY, DIRECTOR OF THE DEPARTMENT OF FINE ARTS, PRATT INSTITUTE.

This finly illustrated book will prove of great interest and value to the reader who desires to become acquainted with the monuments of Ancient Egypt, but who has not the time to study larger and more expensive works. Mr. Perry is a clear and concise writer, and he conveys to the reader through descriptive text, and many illustrations, interesting facts bearing upon the life and religion, and the manners and customs of the

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Egyptians, and successive chapters give chronologically, concise and accurate accounts of the temples of Edfou, Thebes, Denderah, Luxor, Karnac, Assuan, Philae, etc., the tombs of the old Empire, the Theban necropolis, with the Memnon statues, and the reader is enabled to gain a good insight regarding Egyptian architecture, sculpture, painting and decoration, as revealed by the light of modern research and personal study. The text of the book is not broken by reference to an illustration, and yet nearly the entire number of 127 plates come exactly opposite the pages they illustrate.

The subject of Egypt presented in such a graphical way will serve to interest many people in the subject, and in the explorations being carried on. The illustrations include reproductions from carefully selected photographs, and from originals made by the author.

Writing of temple decoration, Mr. Perry says: "As the Egyptians probably derived from nature the thought regarding the construction of their temples and their symbolic decorations, so, without doubt, were they influenced by their environment in the use of color.

"No day in their country closes without its glorious sunset. The great ball of fire drops into the sand of the Libyan desert; the river becomes a field of magnificent color; palm groves are silhouetted against the sky; strange outlines are seen here and there; the women go to the river to fill their water-jars; weird forms hurry to and fro; darkness comes on quickly; then, suddenly, the wonderful after-glow streams up from its western horizon. The heavens become a play of color. It is like a sudden glorious transformation from its realities of life into the ideal surroundings of another world beautiful beyond description. Then the color fades away; darkness comes rapidly; it is night, and all is quiet upon the dark shores of the River Nile."

The illustrations are all in half-tone, and the book is beautifully printed by the Prang Educational Company, of Boston. Small quarto, pp. 249. Price, $1.50,

This book can be ordered from the Biblia Publishing Co.

AL-BAKOORAT AL GHARBEYAT FEE TALEEM AL LUGHAT AL ENGLEZYAT. THE FIRST OCCIDENTAL FRUIT FOR THE TEACHING OF THE ENGLISH LANGUAGE. BY A. J. ARBEELY, M. D., EDITOR AND ONE OF THE PROPRIETORS AND FOUNDERS OF KAWKAB AMERICA.

This book is compiled for the use of Arabic speaking people who desire to learn the English language. Grammatical

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rules are dispensed with, but by the Ollendorff method the elements of grammar are gradually developed, and in so simple a manner as to render them intelligible to the most ordinary capacity. The conversational method is adopted, and the words in most common use are arranged in simple sentences, and the English words are translated into Arabic equivalent sounds, thus enabling the student to acquire a practical knowledge of English. Rules for letter writing are also given with a variety of forms for commercial and social correspondence.

The book is also rendered useful to the English student, who desires to learn Arabic, by the addition of an English key in which the Arabic alphabet and primary lessons and exercises are explained in English, and the Arabic words transliterated in Roman letters. The student who wishes to learn Arabic without the aid of a teacher will find this work very useful.

(New York: Oriental Publishing House, 25 Pearl St. 12 mo, pp. 670. Price, $2.75. Price of Supplement, 50 cents.)

ARCHAEOLOGICAL NOTES.

Prof. A. H. Sayce, writes from on board his dahabiyeh Istar, Cairo, to the editor of the SUNDAY SCHOOL TIMES, that "the excavators have already arrived in Egypt, and the archeological campaigns of the coming winter and spring are about to begin. In fact, M. Schäfer is already at work clearing the fourth dynasty temple at Abusir which was partially excavated by Mr. Villiers Stuart some years ago. Mr. Villiers Stuart discovered there a number of large alabaster basins, which have since been, unfortunately, allowed to be broken up by the Arabs. Mr. F. W. Green, late of the Egypt Geological Survey, will continue Mr. Quibell's excavations at Kom el-Ahmar, opposite El-Kab, where he will doubtless find many more of those remains of primitive Egyptian art which have cast such a startling and unexpected light on the beginnings of civilization in the valley of the Nile. Mr. Quibell is now attached to the Giza Museum, where he is taking part in compiling the scientific calalog of the objects contained in it, and which Dr. Borchardt estimates will be a work of at least five years. Messrs. Grenfell and Hunt will search for papyri, on

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behalf of the Egypt Exploration Fund, in certain mounds at the southern end of the Birket el-Qarûm in the Fayyûm, while Professor Petrie intends to excavate the necropolis of Hû in Upper Egypt, a little to the south of Naga Hamâdi, where the new Upper Egyptian railway crosses the Nile. M. Amélineau is also expected to continue his excavation at Abydos.

"During the past summer, tombs of the Roman period have been found near Beni Suêf, and, as the site of Nankratis is about to be leveled for agricultural purposes, we may look for the discovery of early Greek monuments there. The Marquis of Northampton, with the assistance of Messrs. Newberry and Spiegelberg, is working at Thebes among the tombs of Drah Abu-n-Nagga, and on the site of the temple of Amenhotep I, the remains of which were discovered by Dr. Spiegelberg three years ago. Dr. Schweinfurth, the famous botanist and traveler, has also arrived at Alexandria on his way to Luxor.

"The smaller objects found last spring in the tomb of Amen hotep II at Thebes are now being arranged in the Giza Museum. They comprise vases and other objects of blue porcelain, large *ánkhs* (or symbols of life) of painted wood, *ushebtis*, or small figures which were supposed to assist the spirit of the dead man in cultivating the fields of the other world, and, above all, fragments of glass vases and bowls of the most beautiful colors and forms. The glass manufactories of modern Venice could not turn out better work. On some of the fragments is the name of Amen hotep II, thus fixing their date. The *ushebtis* are of all patterns, and once more illustrate the danger of attempting to date Egyptian antiquities by their external characteristics, forms which have hitherto been assigned to different periods being here found side by side. The mummies and larger objects have been left in the tomb exactly as they were discovered, so that the tourist will be able to see it just as it was when it was first opened. Dr. Schweinfurth, it may be added, has found the leaves of the olive in some of the garlands of dried leaves and flowers that were laid on the royal mummy, while M. Loret, the director of antiquities, claims to have found the lemon among the preserved fruits which were deposited in earthenware jars and offered to the dead.

"The great bronze statue of King Pepi of the sixth dynasty, found by Mr. Quibell at Kom el-Ahmar last winter, is being put together, and it has become clear that the inscrip-

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tions giving the name and titles of the Pharaoh, which was believed to have run round his belt, was really upon the pedestal of the image. The toe-nails were gilded, and a head-dress, probably of gold, was fastened to the head by means of bronze nails. Inside the statue was a smaller statue, also of hammered bronze, which has been successfully extracted from its hiding place, and proves to be quite perfect. The face is the same in the case of both statues, and must have been a portrait. It is somewhat non-Egyptian in type, the nose being unusually large and prominent. As works of art the two statues stand on a very high level, and excite our wonder at the advanced state of Egyptian culture in the age of the sixth dynasty, or about five thousand years ago. The excavations of Professor Flinders Petrie at Dendera last spring had already shown that the Egyptians of that remote epoch were acquainted with the true principle of the art, and were able to apply it on a large and magnificent scale. Once more we are impressed with the fact that there is nothing new in Egypt."

A firman for excavating the Assyrian mound, el-Hadra, the upper strata of which are particularly rich in antiquities of the last three pre-Christian centuries, has been granted to M. Fossey, of Paris, who has immediately proceeded to the ground, a little southeast of ancient Nineveh.

A subscriber has a nice clear copy in numbers, of Drs. Davis & Cobern's "Ancient Egypt in the Light of Modern Discoveries," which she will sell at a very low price. The work has been out of print for some time.

Messrs. Grenfell and Hunt, who are now in Egypt, hope in the summer of 1899, to issue the second volume of the Oxyrhynchus Papyri, to include many new classical fragments. Parts of a tragedy on Niobe, early scholia on the twenty-first book of the Iliad, and a portion of Menander's "Perikeiromene" are promised among the rest.

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THE ORIGIN OF HIEROGLYPHS.

THE new volume of the Archæological Survey of Egypt, entitled *A Collection of Hieroglyphs*, by Mr. F. Ll. Griffith, is entirely devoted to a matter which formed part of the contents of the previous volume by the same author, *Beni Hasan, III.* That volume dealt chiefly with two topics: the history of Egyptian writing, as illustrated from early hieroglyphic pictures, and scenes depicting contemporary civilization, such as the manufacture and use of flint knives. It is to the former subject that Mr. Griffith returns in the present volume, drawing his materials from a wider area and treating them with fuller knowledge.

Considering the amount of attention now given to all departments of Egyptology, it is curious how little has really been added to the original decipherments of Champollion, De Rougé, and Birch, in tracing the history of Egyptian writing. These scholars displayed extraordinary ingenuity in ascertaining the meaning of hieroglyphic signs, and in identifying some of their origins. But since their time an immense mass of new material has become available. We are now able to distinguish between forms of an early and a late period, to render outlines and colors more accurately, and to determine more certainly their phonetic and ideographic powers. Mr. Griffith draws special attention to the critical classification of hieroglyphs and their powers in Professor Erman's Grammar, and to the valuable collection of forms of the Old Kingdom illustrated in Professor Petrie's *Medum*. In an introductory chapter he explains generally the powers of the signs, consid-

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ering first their original use as the name of the object pictured, and then their phonetic or ideographic transference. For us, the process of phonetic transference is the most interesting, as it leads directly to alphabetic writing. To quote Mr. Griffith:

"These phonograms, which are very limited in number, may indicate one consonant only, in which case they are termed Alphabetic; or more than one, in which case they are termed Syllabic. There is no further difference between alphabetic and syllabic characters. The origin of many of the alphabetic values is still obscure; and it does not seem likely that the Egyptians ever consciously resorted to the principle of acrophony, i. e., of assigning to a symbol the value of the first only of several sounds in the word which it represents. In the Old Kingdom there are no homophones among the regular alphabetic characters. Of these there are 25, including the sign used at the end of a word for *i* as a distinctive grammatical ending; but this was not used as such until the Middle Kingdom. The syllabic phonograms in use at a good period do not exceed 40."

One of the most interesting features of Mr. Griffith's book is that he has taken advantage of the fact that the number of alphabetic characters is limited to 25, in order to devise a novel method of transliteration. Hitherto, the various methods adopted by different schools of Egyptologists have all alike required the abundant use of diacritical points, which are displeasing to the eye and form a serious obstacle to beginners. One or other of these methods is freely used by Mr. Griffith in his text, but at the same time he has universally adopted his own system. Briefly, this consists of a new fount of hieroglyphic type, limited to the 25 alphabetic characters, which at once sufficiently represents the Egyptian signs, distinguishes the transliterations from the true words, ranges with ordinary English type, and is clear and not unpleasing to the eye.

Putting aside this vexed question of transliteration, which must be left to experts to settle, the amateur in Egyptology will find much to interest him in this volume. Mr. Griffith has arranged the signs that he discusses in fifteen groups: such as humanity, mammals, birds, reptiles, buildings, vases, textiles, implements, etc. Each sign discussed is illustrated from fine examples, most of which have been copied during the operations of their survey. Their large size, faithful

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coloring, and early date, are alone enough to make the plates invaluable for anyone who would attempt to trace the history of Egyptian writing. On one point we notice that Mr. Griffith has changed his mind since the issue of *Beni Hasan, III.* He was then disposed to consider the well-known heiroglyphic symbol for *f* as a slug, supporting his opinion by the picture of a very similar creature crawling up a papyrus stem. He has now come back to the common opinion that the animal intended is the cerastes or horned snake, which certainly seems to us much more reasonable.

Another matter to which Mr. Griffith has devoted special trouble is the determination of the several species of birds represented, which ought to secure for his work the notice of ornithologists. The familiar bird-symbol for *a* has never before been so clearly shown to be a vulture; while the rarer bird-symbol having the value of *tiw* is now for the first time identified as an eagle. The hawk of Horus, "the soarer," which gives its name to Hierakonpolis, is the male sparrow-hawk. The owl is not long-eared until very late times. The duck is a pintail; the goose is of the white-fronted species, in spring plumage; the chick is that of the quail which was then half domesticated, as indeed it is in India at the present day. The barn-door fowl was, of course, unknown in ancient Egypt. Both the sacred and the crested ibis are clearly represented, though it is noteworthy that the latter species is no longer found in the Valley of the Nile. The bird-symbil for *wr* = "great," "old," must be the swallow, or possibly the martin; the color and markings vary considerably, but the general outline and forked tail are constant.

We have only touched upon a very few of the many interesting points raised in Mr. Griffith's volume. As he would himself be the first to admit, he is here breaking new ground in a field that is both obscure and imperfectly surveyed. He modestly asks for the criticism of experts, and he acknowledges that his own opinions are liable to be modified by fresh light. It is one of the objects of the Archæological survey, as a special branch of the Egypt Exploration Fund, to collect and publish such fresh material from sites already excavated. Mr. N. de G. Davies, as agent for the Survey, has already settled down to his task of copying the sculptures on the tomb of Ptahhetep at Sakkara. A new era of activity is thus commenced; but more money is needed to place the undertaking on a permanent basis, and to enable Mr. Griffith to continue

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his studies in Egyptian palæography, which have already been crowned with so much success. J. S. C.

AMERICAN WORK AT CORINTH.

THREE years ago the Ephor-General of Antiquities in Greece granted to the American School at Athens the privilege of conducting excavations on the site of ancient Corinth. The director of the school, Professor Richardson, and his colleague for the year, Professor Benjamin Ide Wheeler, of Cornell University, agreed that no available site in the kingdom promised more important results from excavations than this city, which in all Greece was second only to Athens in magnificence, wealth and population, and had great historic interest. They were well aware of the magnitude of the enterprise; not only was the extent of the ancient city vast, but the ruins also are covered by a layer of soil, which in many places is from fifteen to twenty feet in thickness.

The work in 1896 was of a tentative nature. The topography of Corinth was absolutely unknown, except for the great landmarks of the two harbors, Acrocorinthus and the Isthmian Sanctuary in the suburbs. Even the old ruined temple had no certain name. Twenty trial trenches were dug, and the ancient Greek theatre was discovered, with portions of a Roman theatre resting upon it, and indications of the proximity of the agora.

In 1897 the work of excavation was interrupted by the war between Greece and Turkey.

In 1898 the excavations were continued, with about one hundred and twenty men, and were facilitated by the use of a track and twelve cars which the French had used in their work at Delphi, and had now kindly rented to the Americans. The main result of these excavations was the discovery of the fountain Pirene, which was the center of the life of the ancient city. In tentative digging near the old temple, which is now identified as the temple of Apollo by its relations to Pirene, two of its fallen monolithic columns were found. Five statues were discovered, but unfortunately they are headless. The number of inscriptions was not large, but includes the lintel of the Synagogue of the Jews—probably the very synagogue in which St. Paul taught when he came first to Corinth. Many

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smaller objects of interest were discovered from all ages of the city's life.

The American School at Athens has no money with which to continue the excavations at Corinth in the spring of 1899. The Managing Committee would regret on every account to stop the work at the present point. The stage of experiment is passed. With the temple of Apollo, the theatre and Pirene identified, no further excavation in that region need be at random. The track and cars are now at Corinth ready for use. The discovery of the two fallen columns of the temple of Apollo warrants the hope of further discoveries in the vicinity. That so much has been accomplished on so great a field, with such limited means, testifies, in the opinion of those who are best qualified to judge, to the learning and judgment of the director, and entitles him to the gratitude and support of the friends of the school.

The fountain of Pirene must be laid quite bare, and the aqueduct which still carries the water supply for the little hamlet must be made entirely secure. The cost of land expropriated has been about $1,000. About $5,000 has been paid hitherto for these excavations. About half this sum has been contributed by or through the Archæological Institute. Colonel John Hay gave $1,000, Dr. Charles Peabody $500, W. W. Law $250, and others smaller amounts.

The sum of $1,500 would suffice for the work immediately about Pirene and the temple of Apollo. If another thousand dollars was at the command of the director for the determination of the agora and for following up the broad, well-paved street which has been found near the theatre, all friends of the school and of archæological studies would be glad. These excavations do not simply furnish fresh material for study to the students of the school; they also throw much desired light on old archæological problems.

Contributions may be sent to the treasurer of the Managing Committee of the school, G. M. Lane, No. 44 State street, Boston, or to Thomas Day Seymour, chairman, Yale University, New Haven, Conn.

RELICS OF BUDDHA.

THE King of Siam is sending an envoy to India to receive the relics of Buddha discovered some time ago

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on the Nepaul frontier, which were offered to His Majesty by the Indian Government. The King, who gratefully accepted the offer, has agreed to distribute portions of the relics among the Buddhists of Burma and Ceylon from Bangkok.

It will probably be remembered that in January last a well-preserved stupa was opened at the village of Pipra-Hwa, on the Nepaul frontier in the Basti district of the northwest provinces. This village was in the Birdpur grant, a large property owned by William C. Peppé and his brother. Inside the building was found a large stone coffer, crystal and steatite vases, bone and ash relics, fragments of lime, plaster and wooden vessels, and a large quantity of jewels and ornaments placed in two vases in honor of the relics. A careful list was at once made of all the articles, and Mr. Peppé generously offered to place them at the disposal of the Government.

The special interest of the discovery lies in the fact that the relics in honor of which the stupa was erected appear to be those of Gautama Buddha Sakya Muni himself, and may be the actual share of the relics taken by the Sakyas of Kapilavastir at the time of the cremation of Gautama Buddha. The inscription on one of the urns proves that the builders of the stupa believed the relics to be those of Gautama Buddha himself. It runs: "This relic receptacle of the blessed Sakya Buddha is dedicated by the renowned brethren with their sisters and their sons' wives." The characters of the record, Professor Bühler points out, do not mark medial long vowels, and appear to be older than those of the Asoka inscription.

The relics, being a matter of such intense interest to the Buddhist world, were offered by the Indian Government to the King of Siam, who is the only existing Buddhist monarch, with a proviso that he would not object to offer a portion of the relics to the Buddhists of Burmah and Ceylon, and it was suggested that His Majesty should send a deputation to receive the sacred relics with due ceremonial.

No relics of Buddha authenticated by a direct inscription have before been found in modern times, so the relics are as rare as they are unique, and by all Buddhists will be regarded as most sacred and holy objects of devotion. Their presentation to the King of Siam, the recognized head of the religion, is, therefore, highly proper. The accessories which were discovered will, it is understood, be distributed among the Imperial Museum at Calcutta, the Lucknow Provincial Museum, and, perhaps, the British Museum, Mr. Peppé retaining

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a reasonable number of duplicates for his own use. The stone coffer above referred to is over four feet in length and two feet in height. It is made out of a solid block of sandstone and weighs about sixteen hundredweight. It is understood that the acknowledgements of the Government have been conveyed to Mr. Peppé for his public-spirited action in the matter.

BOOK REVIEWS.

Jastrow on the Religion of the Babylonians.

THE RELIGION OF BABYLONIA AND ASSYRIA. By MORRIS JASTROW, JR., PH. D., PROFESSOR OF SEMITIC LANGUAGES IN THE UNIVERSITY OF PENNSYLVANIA.

This book is one of the series of "Handbooks on the History of Religions," and it follows the same general plan of Professor Hopkins' *Religions of India*, noticed in BIBLIA for January, 1896. Professor Jastrow says that the time has not yet come for an exhaustive treatise on the religion of Babylonia and Assyria; that increasing knowledge leads necessarily to a change of perspective and a readjustment of views, and that the chief reason for writing a book is to prepare the way for the next one on the same subject.

Münter, Hincks, Tiele, Lenormant, Oppert, Halevy, Sayce, Jensen, Rawlinson, and a number of other Assyriologists have written upon Assyrian and Babylonian religion, but the ancient Akkadian faith of Mesopotamia has not yet been adequately studied, and the present state of our knowledge does not allow us to determine the development of Babylonian religion. The sources of our information are almost wholly monumental. The few stray notices in the Old Testament and Herodotus, and a few classical authors who simply reproduced extracts from other works, were all the knowledge that we had on the subject until about the middle of the present century. But since Botta in 1842 in Mesopotamia, the work of excavators, such as Layard, Rassam, de Sarzec, the University of Pennsylvania, and others, have brought to light from the long lost and almost forgotten cities of the Tigris and Euphrates valley an enormous amount of material, incantations, prayers and hymns, lists of temples, of gods and their attributes, traditions of the creation of the world, legends of the deities and of their relations to men,

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material which it will take years to fully study; and the soil of Mesopotamia undoubtedly holds still greater treasures than those which it has already yielded. Notwithstanding this immense amount of material, our knowledge of the religion, though increasing every year, is still very imperfect, especially as to its development.

Undoubtedly, however, a large proportion of the deities of the Babylonian faith had their first origin in the beliefs of the Akkadian people, and Professor Jastrow says that it is generally admitted that all the literature of Babylonia, including the oldest and even that written in the "ideographic" style, whether we term it "Sumero-Akkadian" or "hieratic," is the work of Semitic settlers of Mesopotamia. Therefore the culture, including the religion of Babylonia, is likewise a Semitic production. However, a great majority of scholars now admit that the Semitic Babylonians borrowed their methods of writing and many of their beliefs from an earlier race of non-Semitic origin. To this race, which is assumed to have preceded the Semites to Assyria, and to have transmitted their civilization and religious beliefs, as well as their cuneiform letters, Oppert gives the name of Kasdo-Sythic, or Sumerian, and calls their language Sumerian.

While the cuneiform syllabary is largely Semitic in character, yet there is a residium that has not been satisfactorily accounted for by those who favor the non-Semitic theory or by those who hold the opposite view. Probably the population of their country consisted of two layers: one, the Akkadians, reminding, in many respects, of the Uralo-Altaic race; and another, the Chaldæan, belonging surely to the Semitic race. However, the religious belief of the Sumerians, and possibly of other peoples, had, no doubt, some influence on the religious ideas of the Semites. All the principal gods of the Akkadians reappear in the Babylono-Assyrian Pantheon, the original names being sometimes preserved, sometimes partially modified in accordance with Semitic idiom, and sometimes translated. But to the student of the Babylonian religion the most important consideration is, that from all of the literary sources at our command, we find that the religious conceptions and practices are distinctly Babylonian.

The period of religious activity extends over a long interval, between 4000 B. C. and the middle of the sixth century. The development of this religion follows closely the course of civilization and of history in the territory under

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consideration. Professor Jastrow, in the introductory chapters, considers briefly the land and the people, and the sources and methods of study. Then over six hundred pages are occupied with an account of the Babylonian and Assyrian gods, the magical texts, processional hymns, penitential psalms, oracles and omens, myths and legends, the temples and the cult, the future life, Babylonian cosmology, etc. The author has gathered together in convenient arrangement and readable form what is at present known about the religion of the Babylonians and Assyrians. He has not hesitated to present his own views, derived from his own studies, and to often indicate his dissent from views advanced by other schools.

Professor Jastrow shows that the Babylonian religion, in the oldest form known to us, was a mixture of local and nature cults. Starting with Animism, or a worship of trees, stones, and plants, and the phenomena of nature, as storm, rain, and wind, probably borrowed from an earlier cult, the Babylonians impressed the stamp of their own spirit, and the nature-beings whom they invoked, in imitation of the Akkadians, became among them real gods, some of whom exercised a more decided influence upon the affairs of man than others. Above the highest triads they placed a god whose commands all the others reverenced, as the head of an unlimited theocracy. The number of gods was innumerable, and the thousands of tablets constantly being brought to light will undoubtedly furnish many additional names of deities and perhaps throw further light on those known.

The religion of Assyria was borrowed from that of Babylonia. But the Assyrian pantheon was much smaller, with fewer minor details. Almost the only difference observable in the religion of the two kingdoms was that, whereas Bel-Marduk, the god of mercy, was the supreme god of Babylonia, Ashur, a "god of war," was the supreme god of Assyria.

The beginnings of Babylonian literature are enveloped in obscurity, but it was largely developed in the great centres of commercial activity, Ur, Sippar, Agade, Eridu, Nippur, Urak, and Lagash. Every great Babylonian city had at least one library, and the Assyrian kings established libraries in their own country in imitation of those of Babylonia. About two-thirds of the library of Nineveh, formed by Ashurbanabal, is now in the British Museum. If all the texts at present in the museums of Europe and America were published, they would rival in extent the books of the Old Testament. The excava-

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tions made under the auspices of the University of Pennsylvania brought to light over 21,000 tablets, and carrying back history to 7000 B. C.

Nearly all of the Babylonian and Assyrian literature is of a religious character, consisting of magical texts, hymns and prayers, omens and forecasts, the cosmology, and epics and legends, but as the religion of Babylonia permeates all branches of literature, it is difficult to draw a sharp dividing line between sacred and secular productions. Professor Jastrow takes up each of these subjects, and enters very fully into their influence upon the religious life of the Babylonians, giving many translations of the original texts. The chapter on the cosmology of the Babylonians takes up the subject of the "Creation Epic," two independent versions of which have been found among the remains of Babylonian literature, and Professor Jastrow thinks that there is no reason to suppose that the versions were limited to two, and that they might appropriately be called "The Epic of Marduk," as they constitute a great hymn in honor of Marduk. The account of the beginning of things and of the order of creation is but incidental to an episode which is intended to illustrate the greatness of Marduk, the head of the Babylonian pantheon. Professor Jastrow concludes that the variation between the Babylonian versions rest upon varying traditions that must have arisen in different places. The attempt was made to confine these traditions to the Babylonians, and among the Hebrews we may see the result of a similar attempt in the first three chapters of Genesis. At the same time, the manner in which both traditions have been worked over by the Hebrew compilers of Genesis precludes the theory of a direct borrowing from cuneiform documents. The Babylonian exile brought Hebrews and Babylonians once more together, and under the stimulus of the direct contact the final shape was given by Hebrew writers to the cosmological speculations. Yahwe is assigned the rôle of Bel-Marduk, the division of the work of creation into six days is definitely made, and some further modification introduced. Says Professor Jastrow, "It is by no means impossible, but on the contrary quite probable, that the final compilers of the Hebrew versions had before them the cuneiform tablets, embodying the literary form given to the traditions by Babylonian writers. Such a circumstance, while not implying direct borrowing, would account for the close parallels existing between the Hebrew and the two

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Babylonian versions, and would also furnish a motive to the Hebrew writers for embodying *two* versions of their narrative."

The Gilgamesh Epic, which resembles so closely the Biblical account of the deluge, receives thorough treatment. Professor Jastrow considers the epic as a compound of faint historical tradition and of nature myths. He considers that the slight variations between the Biblical and Babylonian narratives justify the conclusion that the Hebrew story is not directly borrowed from the Babylonian version. The divergencies are just of the character that will arise through the independent development of a common tradition.

The chapter on the Babylonian views of the life after death shows that the views embodied in the Old Testament regarding the fate of the dead coincide with Babylonian conceptions, which would not seem singular, for when the Hebrew clans left their homes in the Euphrates Valley, they carried with them the traditions, beliefs, and customs that were current in their district, and which they shared with the Babylonians. Further discoveries beneath the mounds of Mesopotamia and further researches in Babylonian literature will add more evidence to the indebtedness of the Hebrews to Babylonia.

The chapters on the temples and cult show that the cult of Babylonia, even more so than the literature, is a compound of popular beliefs and the theological elaboration and systematization of those beliefs. The sorcerer of prehistoric times became the priest of later Babylonia. Temples were numerous, with an organized priesthood, who exerted a great influence, and sacrifices, offerings, and days of thanksgiving and humiliation were ordained. Sins were confessed in penitential hymns of deep religious feeling. The official cult passed in some important particulars far beyond popular practices, and some priests really came very near monotheism. Thus, in an early hymn to the Moon-god, which was composed in the city of Ur, we read:

> "Father, long suffering and full of forgiveness, whose hand upholds the life of all mankind!
> First-born, omnipotent, whose heart is immensity, and there is none who may fathom it!
> In heaven, who is supreme? Thou alone, thou art supreme!
> On earth, who is supreme? Thou alone, thou art supreme!"

Professor Jastrow says, however, that there was only a

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tendency towards monotheism in the religion of Babylonia and Assyria. No decided steps in this direction were ever taken. Both in the south and in the north this tendency is but the expression of the preëminent rank accorded to Marduk and Ashur respectively.

Professor Jastrow emphasizes the statement that a proper study of the Hebrew religion is closely bound up with an investigation of the religious antiquities of Babylonia; and as our knowledge of these antiquities increases, it will be found that not only are Hebrews and Babylonians equipped with many common possessions when starting out upon their intellectual careers, but that, at different times and in diverse ways, the stimulus to religious advance came to the Hebrews from the ancient centres of thought and worship in the Euphrates Valley. This influence was particularly strong during the period of Jewish history known as Babylonian exile. The finishing touches to the structure of Judaism — given on Babylonian soil — reveal the Babylonian trademark. Ezekiel, in many respects the most characteristic figure of the exile, is steeped in Babylonian theology and mysticism; and the profound influence of Ezekiel is recognized by modern scholarship in the religious spirit that characterizes the Jews upon the reorganization of their commonwealth.

Professor Jastrow has written a very exhaustive and interesting book, gathering together the investigations of scholars that are scattered through a large variety of periodicals and monographs, and many mooted points are fairly discussed. The book well represents our present knowledge of the religious views of the Babylonians. The translations, which are numerous, have been made direct from the original text, and are as literal as is consonant with presentation in idiomatic English. An excellent bibliography completes the work.

(Boston: Ginn & Co. 8vo, pp. 780. Price, $3.25).

A most important Coptic text has recently been published by Dr. Wallis Budge under the title of *The earliest known Coptic Psalter: the text, in the dialect of Upper Egypt, edited from the unique Papyrus Codex Oriental 5000 in the British Museum.*

Luzac's *Oriental List* refers to this work as follows: The Papyrus-book from which the text is copied forms part of one of the greatest "finds" that has been made in Egypt during

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the last few years. About three years ago some Egyptian peasants were clearing away the light soil from the ruins of an ancient Coptic church and monastery in Upper Egypt, their object being to collect the soil for use as "top-dressing" on their farms. Suddenly their tools struck on a rectangular slab of stone, which proved to be the cover of a stone coffer firmly fastened in the ground. Inside were found two books, which, though written on papyrus, were bound in stout leather covers, after the manner of Egyptian books. The books, which had evidently lain in the coffer for several hundreds of years, had been expressly written for the use of the monastery. It is probable that at some period of persecution an official of the church had carefully prepared the box in case it should be necessary to hide the books. When the need arose they were carefully wrapped in linen, placed in the coffer, and the lid was closed. There they have remained until discovered by chance some three years ago. One of the volumes contains ten complete homilies by fathers of the Monophysite Church, the other a complete copy of the Psalter in the dialect of Upper Egypt, which has now been published by Dr. Budge. To all those interested in Coptic literature the value of this volume will be considerable, for it is the only complete copy of the Psalter in the dialect of Upper Egypt that has come down to us. Portions of the Psalter in this dialect have been published by Tuki, Zoegi, Lagarde, Peyron, Schwartze and Maspero, and Signor Ciasca, in his edition of the Sahidic-Coptic books of the Old Testament, has collected and published a number of the Psalms; but these do not represent a complete Psalter. Dr. Budge's volume contains the first complete text of the Sahidic-Coptic Psalter published. From a palæographical point of view the volume is of unique interest, inasmuch as papyrus has been used for the leaves. Dr. Budge has been able to trace the history of the book by the patches and repairs that have been made at different periods. The book has been much handled, the lower portions of the leaves being discolored. Several of the leaves have been recopied, some of the characters retouched, and cracks repaired by pasting over them pieces of new papyrus on pieces or leaves of old books. The repairs, however, have been carefully carried out, as the reader may see from the plates that accompany the volume, and Dr. Budge has fortunately been enabled to publish an absolutely complete text.

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Mr. J. Elfreth Watkins, C. E., Curator of Technology, United States National Museum, contributes a valuable article to *Cassier's Magazine* for December, on "The Transportation and Lifting of Heavy Bodies by the Ancients." The ability displayed by the ancients in transporting heavy objects from place to place, and in raising them many feet above the surface of the ground in the construction of temples, palaces, and pyramids, has long since been a source of wonder. It may, indeed, be truly said that the engineers of the present era would find it difficult to perform similar feats, even when aided by the most approved appliances devised through the ingenuity developed in this inventive age.

So impressed with amazement at the achievements of the ancient architects have trained archæologists become that not infrequently the opinion is expressed that these men, whose work has withstood the ravages of scores of centuries, must have been aided by well-devised machines, possibly operated by one or more of the generated forces. Notwithstanding these conjectures, in the many careful and thorough explorations made in late years the remains of no hoisting machines have thus far been discovered, nor has there been found, either in the Assyro-Babylonian cuneiform inscriptions or in the Egyptian hieroglyphics, an account or description of the processes employed by the ancients in lifting heavy masses to extraordinary heights. In fact, no equivalent for the words "derrick," "pulley," "wrench," etc., have yet been identified in these ancient records to encourage the belief in a *seaculo sapienti.*

The purpose of Mr. Watkins' paper is to explain how many of the edifices now regarded as remarkable could have been constructed by primitive tools and simple methods. While several pictorial remains are in existence, showing how, by the aid of sledges, rollers, and levers, huge images of stone were moved over ground from the quarry to the building under construction, nothing has been found to show how the heavy masses were lifted into position. In examining the photographs referred to, it was noted, especially in the pictorial representations of Assyrian and Egyptian remains, that many figures are represented in various attitudes, carrying something in baskets or bags. It occurred to Mr. Watkins that this "something" was clay or other kinds of earth, and a method of lifting heavy bodies into position suggested itself, in which the sledge, the roller, the lever, and the inclined

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plane, made of earth, were the only mechanical powers necessary to be utilized, no pulleys, cranes, or other machinery being employed.

By means of several illustrations Mr. Watkins shows how, by the aid of inclined planes of earth, the huge stones used in the construction of pyramids could be put in position by the use of primitive appliances.

Mr. Theodore Stanton has an interesting article in the *Open Court* for November, on "The Guimet Museum." The Guimet Museum of Religions was founded at Lyons in 1879, by M. Emile Guimet, who, though a manufacturer and active business man, has long devoted his leisure hours and a large part of his ample fortune to the study of ancient religions. Ten years ago the valuable collections were transferred to Paris and presented to the State.

M. de Milloué, the director of the Museum, thus describes its object: "To propagate a knowledge of Oriental civilizations, and to aid religious, artistic and historic studies by means of sacred images and books, objects of worship and art, found in its collections—such is the aim of this foundation. But the history of religion, the primitive purpose of the Museum, remains its principal object.

The Museum building is situated in the Place d'Jena, and is composed of four wings, three stories high, and a round central tower, where is kept the library of twenty-five thousand volumes. In two galleries on the ground floor is a collection of Chinese and Japanese ceramics of artistic and industrial value. A third gallery contains original monuments and casts from the ancient cities of Siam and the celebrated temples of Angkor, a ruined city near the frontier of Cambodia.

On the floor above is a room filled with objects used in fire worship, a gallery divided into five rooms containing objects relating to the religions of Cambodia, Burmah, Siam, Annam, Tonquin, Siberia, and the popular religions of the Chinese previous to Fuh Kien. Six more rooms on this floor are given up to the religions and history of Japan, and two more to Japanese art.

On the next floor are to be found four rooms devoted to the religion of Ancient Egypt; others where are exhibited Japanese pictures and engravings and antiquities of Italy and Greece;

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six more where are monuments of archaic Greece, Assyria, Babylonia, Phœnicia, and Cappadocia; specimens of the Mussulman arts of Occidental and Central Asia, and a very important series of Corean objects.

The Guimet Museum has issued some twenty-five volumes under the general title of "Annales du Musée Guimet," covering the whole subject of religious history, idol worship and various archæological questions pertaining thereto. Many well-known scholars, as Max Müller, for instance, are the authors of the best of this splendid collection. Owing to the maps and illustrations these volumes are very costly, but the Museum issues a more popular and cheaper series of works, like Amélineau's Essay on the Egyptian Monks, Milloué's History of the Indian Religions, Sayce's History of the Hittites, and other like books which are sold at three francs and a half per volume. M. Jean Réville's semi-quarterly *Revue de l'Histoire des Religions* is also issued by the Museum, and it contains among its contributors such distinguished scholars as Maspero, Darmesteter, Goblet d'Alviella, de Pressensé, Sabatier, etc.

M. Guimet is continually sending out exploring expeditions for the purpose of collecting new materials. Thus, for the past two years, he has been directing the excavations on the site of the Roman city of Antinoë, between Memphis and Thebes. M. Alexandre Gayet, who has superintended the work, has succeeded in finding in the necropolis of Antinoë a large mass of objects which furnish much new information concerning the religion, arts and customs of the lower and mlddle classes of Egypt from the third to the seventh centuries of one era.

Contents of the *Proceedings* of the Society of Biblical Archæology. Vol. XX. Part 7:

Assyriological Notes.—Prof. A. H. Sayce.—Hittite Inscriptions, W. H. Rylands.—An Ancient Egyptian Toilet-box, with an analysis of its contents, W. L. Nash and W. Gowland. —A Coptic 'Letter of Orders,' W. E. Crum.—L'Exode des Hebreux, Prof. J. Lieblein.

Prof. Sayce refers to M. Chantre's account of his *Mission en Cappadoce* as one of the most important works from an archæological point of view that have appeared for many years. The discoveries made at the two Hittite centres of Boghaz Keui and Euyuk have thrown new and unexpected light, not

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only on the archæology of Asia Minor, but also on many of the problems connected with the early civilization of Western Asia and Egypt. Among the objects disinterred by M. Chantre and his wife at Boghaz Keui are numerous fragments of cuneiform tablets. Prof. Sayce shows that some of these tablets were in the language of the country in which stood one of the chief Hittite cities, and he concludes that in these fragmentary cuneiform texts we have at last lighted on the mysterious and long-sought language of the Hittite hieroglyphs. It seems at last that solid ground has been reached from which to attack the still undeciphered Hittite hieroglyphs.

Messrs. Luzac & Co. announce the early appearance of the second volume of their "Semitic Text and Translation Series." This volume will deal with a series of ancient Babylonian historical documents of the highest importance to the student of cuneiform inscriptions and to the archæologist, and will contain complete copies of forty-six letters of Khammurabi, king of Babylon about B. C. 2200, and twenty-four copies of letters and other documents of Khammurabi and other kings of his dynasty. These will be accompanied by a full list of the documents, with descriptions, measurements, etc., and the whole will form a corpus of the earliest known Babylonian texts written in a Semitic dialect. The inscriptions have been autographed by Mr. L. W. King, M. A., of the British Museum, who has supplied an interesting introduction, in which he traces the sources of our knowledge of ancient Babylonian history, and gives a summary of the principal work which has been hitherto done in this subject. He discusses the important letter of Khammurabi which has been published by the Rev. Father Scheil, and traverses his statements concerning the alleged discovery in it of the name of Chedorlaomer; and Mr. King proves that the discovery rests upon a misreading of certain cuneiform signs. Owing to the kindness of His Excellency O. Hamdi Bey, Director of the Imperial Ottoman Museum, Constantinople, Mr. King has been enabled to place before his readers a photographic reproduction of the tablet published by the Rev. Father Scheil. It was originally intended to include within the volume, translations, with notes, of all the texts published in it; it has, however, been found impossible to do this, as an already bulky volume would have been swollen to an incon-

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venient size. It has therefore been decided to print the translations, notes. vocabulary, etc., together with a number of supplementary texts, in the fourth volume of the series.

The official publication, in fac simile, of the *Rhind Mathematical Papyrus* in the British Museum, will revive discussion on the state of mathematical science in ancient Egypt, and also on the indebtedness of Greek mathematicians to their Egyptian forerunners. The composition of the treatise goes back to the ages of hoar antiquity. For though the present papyrus does not belong to a period earlier than B. C. 1700, it traces its genealogy to a copy made in the reign of a king who lived about 2300 B. C. The title is "Instructions for Arriving at the Knowledge of All Things Obscure, and of All Mysteries." These "mysteries" consist, among other things, in the multiplication or division by any number higher than two, the measurements of volume and area, the computations of amounts of grain to be stored in spaces of different sorts, and the measurements of pyramids. After having slumbered for a series of centuries in the ruin of a small building at Thebes, the papyrus was brought to light about forty-five years ago. Mr. A. H. Rhind bought it at Luxor in 1858. After his death it came into the possession of Mr. David Bremner, from whom it was purchased for the museum in 1864. Since then, much has been written on the subject by the late Dr. Samuel Birch, A. Eisenlohe, and others. If this papyrus represents all that the ancient Egyptians knew of mathematics, it does not amount to much, and on the theoretical side of the subject they seem to have been wholly astray. But whether Herodotus and other Greek writers were inaccurate in speaking highly of the mathematical science of the Egyptians is a different question. Thales and Pythagoras, as well as Herodotus, lived more than a thousand years, at the lowest computation, after the writing of the present papyrus. In that time sufficient progress may have been made by Egyptian mathematicians to justify the praise bestowed upon them by their Greek visitors. Mr. E. Wallis Budge, who edits this work, refrains from accompanying the text by explanatory remarks, but he gives in his preface a useful list of the principal works from which all the necessary information may be gleaned.

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Contents of the *American Journal of Archæology*, Vol. II, Numbers 1, 2: The Identification of the Marbles Used in Greek Sculptures. H. S. Washington.—A Capital from the Temple of Jupiter Capitolinus in Rome. A. Marquand.—The Epigraphic Sources of Suetonius. W. Dennison.—Inscriptions from Gortyna, Lyttos, and Latópros Kamara. S. A. Xanthoudidis.—Addenda to the Cretan Inscriptions. F. Halbherr. —Archæological News from August, 1897, to February, 1898.

Contents of Vol. II, Nos. 3 and 4: Notes on Oriental Antiquities. 1. The Horse in Ancient Babylonia. 2. Nehushtan. Wm. Hayes Ward.—The Orpheus Relief. John Pickard.—Terra-cotta Reliefs from the Argive Heræum. C. Waldstein and J. C. Hoppin.—The Eiskylema in the Eretrian Theatre. Andrew Fossum.—An Old Corinthian Vase from Corinth. R. B. Richardson.—Terra-cotta Figurines from Corinth. R. B. Richardson.—A Trace of Egypt in Eleusis. R. B. Richardson.—The Excavations at Corinth in 1898. Preliminary Report. R. B. Richardson.—Archæological Reports (August, 1897—February, 1898). Eleven plates.

We have received a reprint from the Report of the U. S. National Museum for 1896, entitled "Biblical Antiquities. A Description of the Exhibit at the Cotton States International Exposition, Atlanta, 1895." By Cyrus Adler, Ph. D., and I. M. Casanowicz, Ph. D. This exhibit comprised the Oriental antiquities in the U. S. National Museum, and a collection of objects representing Religious Ceremonial Initiations. This exhibit was the first attempt to show in outline all the possibilities of study in the department of Biblical history and antiquities.

The exhibit covered the geology, flora, fauna, precious stones, coins, dress ornaments and household utensils, etc., and also objects relating to Jewish religious ceremonial, and casts of statues, mummies, etc., from Egypt, Assyria, Babylonia, and from the land of the Hittites. Specimens were also exhibited of Bibles, ancient versions and modern translations. These articles are very fully described by the authors, and the pamphlet of eighty pages is illustrated with forty-six full page half-tones. It will prove of great value to all persons interested in the archæology and history, the ethnology, and the

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art of Bible lands. The pamphlet is issued by the Smithsonian Institution, Washington.

Dr. Freiherr Heller von Gertringen, of Berlin, contributes to the Reports of the Berlin Academy of Science, an account of a new Septuagint text of the eighteenth Psalm (according to the Hellenistic numbering the seventy-ninth). The find was made while the author was living on the island of Thera, and was sent to him by a physician from the island of Rhodes, where it had been found in a leaden roll. This roll contains the great portion of the Psalm in question, but in a peculiar type of the Septuagint version. The account states that "authorities" who have examined the original claim that the manuscript belongs to the third, or, at the latest, the fourth Christian century." The document is now deposited in the Royal Museum of Berlin.

A work on Mesopotamian geography of uncommon interest has just been published under the title, "Das Sandschak Suleimania," in which the author has succeeded in verifying a number of localities, as indicated by the Babylonian and Assyrian inscriptions, by means of comparing them with the descriptions of Mesopotamia as supplied by modern travelers. This book is published by Mr. A. Billerbeck, and he has carefully examined the cuneiform documents for that purpose, and for those who have studied Dr. Strack's first article on the subject, published in the last number of the *Zeitschrift für Assyriologie*, it will be interesting to compare the conclusions at which the two writers have independently arrived.

The ninth part of Dr. Winckler's *Altorientalische Forschungen* contains a treatise on the history of Cilicia and Phrygia as illustrated from the cuneiform inscriptions, especially from some of the so-called oracles published by Dr. Knudtzon, and an explanation of the oldest Greek reference to Persian kings, contained in the Persae of Aeschylus, verses 751 ff.

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PALESTINE EXPLORATION FUND.

EARLY in the winter word came that Dr. Bliss had found a great room some eighty feet square, and had discovered scarabs and other objects which determined him to clear it. From the time the word was received the long anxiety was over, for it was felt that a rich vein had been struck. In good ground, and not in the sewage of the Tyropœon, Dr. Bliss has a happy field, and may he prosper in it.

The disposition to defraud the public is so strong in some people that they are continually assailing the religious world through some pretended discovery. One day recently I received a telegram from a leading newspaper, asking judgment upon an offer of a party to sell to the paper a "letter of Christ, found by the Palestine Exploration Fund in Jerusalem." I immediately replied that it must be a fraud, and have heard no more of it. Here was a deliberate attempt of some one to reap a large price for a manifest forgery and to put the responsibility on the Fund.

The latest rumor of "finds" is that the courageous Professor Haupt, who is best known as the editor of the "Rainbow Bible," has discovered in the Tell El-Amarna letters mention of the temple of "Gahive" at Jerusalem. It is said that the Professor believes this to be a fact, but he does not explain how the dating of the letters can be so utterly wrong, nor how it was that an Egyptian king was receiving cuneiform letters when there was constant going back and forth of people between the allied royal families of Egypt and Israel. But there are hundreds of things in the "Rainbow Bible" which have not been explained, except it may be considered an explanation that they are plain to the editor.

The very rapid work in Egypt during the last year and the number of explorers at work in different places, almost causes a feeling of envy in the breasts of our people; but, after all, it is possible to push this work on too rapidly, so that some things are lost and others are destroyed, and there is serious complaint, on account of his haste, with M. Amelineau, discoverer of the Osiris tomb. We are at least on the safe side in Palestine, with only one explorer and only one field of operation. We can see that a larger work might have been done in the Tyropœan by employing more men, but who could have seen this at the time? We can now assert the thoroughness of all our work, and that is a great point. In excavating it is certainly true that "haste makes waste."

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An invoice of maps has been received from London and I can now furnish them in sheets, or mounted on rollers to hang, or backed with linen to fold in a case. I have also now a good supply of slides, a full list of the photochromes, books, casts, etc.

THEODORE F. WRIGHT, *U. S. Secretary.*

42 Quincy street, Cambridge, Mass.

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ARCHAEOLOGICAL NOTES.

Corrigendum — By the misplacement of a comma my meaning was changed in an important sentence, in my article for January headed "The Egypt Exploration Fund — 1899." The sentence should mean, as well as read: "While naturally and properly some local organizations are at work, primarily to secure fresh subscribers in their *locales*, the national office, representing the whole land, has its broad mission still to fulfill."

WM. C. WINSLOW,
Honorary Secretary, U. S. A.

Two most extraordinary Egyptian mummies were exhibited by E. Dufaur at the rooms of the Marylebone Antiquarian Society, London. One of them — they both having been discovered in Lower Egypt in the course of the recent campaign — was remarkable for its size and extraordinary weight. On its head was a crown composed of copper, with

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a gold covering shaped in pieces resembling plates and buttons, having decorations of leaves and fruits. On the case containing the body were painted figures resembling those of the zodiac. A nearly undecipherable Greek inscription was also on it. Between the folds of the dress was found a piece of papyrus, with an inscription which gave the name of the dead monarch as Pentemenon.

The mummy in its wrappers weighed 160 pounds. Its length was 6 feet 1 inch, the head was abnormally large, and the shoulders very broad. Next the dress was found an outer cloth covering with paintings and hieroglyphics, which denoted that the original was one of the royal house of Egypt some 2,500 years B. C. Next came more wrappings, and then a close garment of samite, fastened around the neck by a sailor's knot. Beneath this again were some finer bandages, like napkins. Next came four Egyptian tunics, of a kind of linen, with sleeves, and woven without any joints. These were fixed to the body at the neck and the ankles by some stuff of a bituminous nature. Next came bandages placed lengthways, from the head to the feet, with cross bands; four large pieces of linen came next, rolled round and round the body. The sixth envelope was formed of transversal bands of a yellow color, from the bitumen in which they had been soaked. After this fifteen similar wrappers. Next, an envelope saturated in black bitumen, and, finally, next to the skin, a thin shirt of the finest linen. The toes were wrapped up separately, the arms and hands were laid straight down alongside the body.

The mummy was a male, and looked about forty-five years old. The length was 5 feet 9 inches. The breast and part of the abdomen were gilt over. The body was filled with a black balsam. No MS. was found. The legs had been covered in black balsam. The unrolling of the body took three hours, and no less than 2,800 square feet of linen were taken off it. The hands were long and perfect; the fingers well made, with "filbert" nails; the ears entire, and the nose, which had been cut open when the body was embalmed, in order to extract the brain, a little deformed. The face looked almost alive, and the hair was perfectly preserved, very fine, and — what is unusual in Egyptians of the pure breed — a little curled. On the left side, below the ribs, was an opening by which the balsam had been introduced into the body. Under the cloth which covered the face below each eye, and

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on the ball of the cheek, a gold plate was found, with the representation of an eye and its lids. Over the mouth, and fastened by a gold wire run through and behind the teeth, was another plate, with a picture or representatian of a tongue placed perpendicularly to the closing of the lips, which were fast shut and secured by wires.

We learn from Professor Hilprecht's letter to the *Sunday School Times* of an exceptionally strong and well-equipped expedition to Arabia. The new expedition is essentially Austrian. Emperor Francis Joseph is its patron, and the Academy of Vienna has granted a very large sum for its equipment. But also King Oscar of Sweden, long known for his deep interest in Oriental research, has made especial efforts in its behalf, while the English government in Aden has promised its hearty help and support to this strictly scientific undertaking. The expedition stands under the direction of the Swedish Arabist, Count Landberg, who has paid repeated visits to South Arabia, is familiar with the life and customs and several dialects of Bed'ween, and has established close personal relations with powerful sultans and chieftains of the provinces to be explored, notably with the emir of Mârib (capitol of Saba). The other members of the expedition, which has its own boat, are: (1) the well-known Arabist of Vienna, Professor Dr. D. H. Müller, acting as expert for Sabean epigraphy and Semitic history; (2) Professor Dr. Simony, botanist and physicist; (3) Dr. Cossmat, geologist; (4) Dr. Gimley, physician and botanist; (5) Dr. Jahn, whose chief task will consist in a thorough study and examination of the Mahra dialect; (5) Mr. J. W. Bunj, private secretary of the director, and guide of the caravan. In addition, a number of European servants, native mail-carriers, and a constant guard of six Bed'ween, one of whom knows German, will accompany the expedition, which will use forty or fifty camels for operations in the interior. The chief aim of the expedition will be the exploration of the ruins of Shabwa (Saboto), the ancient capitol of Hadhramôt, which, according to communications from a shaykh from that region, abound in temples, palaces, sculptures, and inscribed marble slabs. Later on, the Mahra district and the island of Soqotra will be examined.

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Information received from the most remote corner of Shensi, Northern China, within the sphere of the important British concession in that region, leaves no room for doubting that systematic excavations, conducted on a scientific principle, would yield valuable and important objects of antiquarian interest. The very primitive and fragmentary attempts in this way already made have revealed many pieces of antique bronzes and pottery, several of which have now arrived in London. Experts who have seen them state that they are at least two thousand years old. Reports have also reached certain quarters in London of the discovery near Foungsian-Fou of gold objects, supposed to belong to coats of mail, and an inlaid casque; all of which news makes it evident that a rich harvest for the antiquarian is in store when the time is opportune to carry on the work of exploration in those regions.

Maspero translates the term *Chabiri*, found in the Tel-el-Amarna tablets by "*Bedouins*." In a recent number of the *Deutsch-Evangel Blätter* (No. 7), Hermann Billet, who appeals to Winckler's discussion, "*Die Hebräer in den Tel-Amarna Briefen*," in Kohut's "*Semitic Studies*," energetically maintains that the *Ibrim* (Hebrews) of the Old Testament and the *Chabiri* of the tablets are one and the same people.

At the late meeting of the Society of Biblical Archæology and Exegesis, held in New York, Professor Paul Haupt announced his firm conviction that not only were the *Chabiri* to be identified with the Hebrews, but that there was a temple to Yahveh in Jerusalem, as is mentioned in letter No. 183, of Winckler's edition of the American letters.

During a recent excavation of the Forum at Rome a column was found marking the spot where Cæsar was cremated. Round the base of this column was found a quantity of ashes carefully bricked over. These are considered to be the remains of the funeral pyre. The work of investigation is proceeding.

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BIBLIA

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THE DATE AND MEANING OF "CREATION."

SO long as the narrative in Genesis was mis-read—being mistakenly regarded as a historic record of events which occurred only six thousand years ago—it was natural that lovers of the Bible should seek to reconcile its statements to the facts of science, or feel disturbed in mind by the discrepancies. Many and various were the ingenious suppositions put forth in explanation of geological facts and fossils, or by way of enlarging the meaning of Scripture words and phrases. The overwhelming proof of the earth's antiquity was met by the contention that the first words of Genesis—"In the Beginning"—might apply to millions of years ago, the second verse commencing the story as it concerns mankind. If geological and palæontological evidence demanded millions of years for the succession of living forms before man, then it could be argued that each of the Six Days of Creation represented a long period, and perhaps the scenes were presented in successive visions to the Bible writer. Ingenuity was further tasked when proofs began to multiply of the great antiquity of man himself. The flint knives and bone harpoons which were part his handiwork were found in ancient river gravels or early cave deposits, and indicated, though not millions of years, yet tens of thousands. Man might even be inter-glacial or pre-glacial, and the Glacial Period was calculated as having begun about 200,000 years ago, and ended about 80,000 years ago. Speculation, however, was equal to the emergency, and a theory was put forth concerning a supposed pre-Adamic race which had ended its career before the race of Adam began. Their remains might be found, the work of their hands might

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be preserved, but their fate and fortunes did not concern us. It was not their blood that runs in our veins. They may have been savage and degraded and yet Adam and Eve be created perfect; or they may have been faultlessly moral and yet our first parents may have sinned.

For some time past the literalists have been confronted with a new difficulty, in the great antiquity of civilization; and they are not very likely to overcome it. Proofs are multiplying of an advanced state of the arts, in Egypt and in Babylonia more than 6,000 years ago, and their continuous development among the same peoples down into times later than the Bible Adam. There is no room to question that the Babylonians and the Egyptians belonged to the same human race as ourselves; and no room now to doubt that they began their upward career more than 6,000 years ago. The date of Menes, the first king of Egypt, is given by Brugsch at 4455 B. C., by Maspero at 4500, and yet in the last report of the Egypt Exploration Fund, Professor F. Petrie is able to describe a civilization which he terms pre-dynastic. The remains discovered indicate a civilization of high mechanical taste and ability, though very low in imitation of natural forms, with unrivalled skill in working flint, and only just beginning the use of metals —gold, silver, and copper. Maspero, in his *Dawn of Civilization* tells us that the Egyptians when questioned as to the remote past of their race proclaimed themselves the most ancient of mankind. "Their forefathers," they said, "had appeared on the banks of the Nile even before the Creator had completed his work." Similar evidence is available regarding the early civilization of Babylonia, and it is a significant fact that the British Museum authorities have labelled several writings and works of art as older than 4000 B. C.

I am well aware that the literalist is not limited to the traditional date exactly. He has a right to repudiate it and say it is Archbishop Usher's reckoning and is not found in the Bible. Usher, no doubt, deduces it from the Bible by adding up the ages of the patriarchs (at the time when a son is born); but the ages differ in different versions of Scripture, and while modern Jews place Creation at 3761 years before Christ, the Sepuagint calculates it at 5390. The literalist may fairly take advantage of the longer date; but the gain is not sufficient for that purpose. The extra 1,300 or 1,400 years will all be required for early civilization in Babylonia; besides which it will be found impossible to sever man the worker in metals from

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man the shaper of rude stone weapons. Even if we take the date given in Josephus, it is but 5688 B. C., whereas the prehistoric development of mankind appears to require scores of thousands of years.

I will now endeavor to show that the explanation of the Bible narrative is to be arrived at in quite a different way. The story is not an idle invention; it is an actual record, but it has been misunderstood. "Creation," in fact, is a word which did not originally possess its modern meaning. It does not refer to the origin of the earth, of the firmament, of the great lights, of mankind, and the beginning of time. It records the era when men began to reckon time, adopting the sun and moon for signs and for seasons, and by them calculating the days and the years. It was only then that mankind began to have a history that could be recalled. Previously no one knew how the years went by; the husbandman misjudged the time for sowing, there was not sufficient foresight of flood or frost, there was no methodical record of events. All was confusion and chaos, without tabulation or reckoning; formless and unhelpful. The bringing of order out of this chaos was what is called Creation, in the ancient books. It was discovered that the dome of sky does not really rest on the earth at the horizon, but is equally removed from it all round; and that was the lifting up of the heavens from the earth. It was recognized that the sun and moon, previously regarded as fires lighted on the horizon, and shooting up into the sky like rockets, were heavenly bodies always in the sky, and that was the placing of the great lights in the firmament. The repetition of their round and the regularity of their motion afforded a means of measuring months and years; and that was the beginning of time.

This passage out of chaos into order is plainly connected with the beginning of writing and record in the early legends. The years were henceforth counted, their recurrence was calculated, and the divinity assumed to preside over this business became thus the inventor of letters and figures or speech and prophecy. In Egypt his name was Thoth, in Assyria, Nebo, in Greece Hermes, in Rome Mercury; all the mythologies had need of him, because they had all the same basis and framework. Prof. Sayce, in studying the Babylonian writings, finds reason to say—"chaos is a period when as yet writing was unknown." (*Records of the Past*, new series, I, 148). The Creation tablets begin by telling us that up to that time heaven had

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not announced and earth had not recorded a name. Chaos was personified as a female dragon, named Tiamat; and we may conjecture that the brood of monsters attributed to her was the crowd of falsities and contradictions involved in memoritor tradition or such crude calendar reckoning as had been attempted. Although chaos prevailed, "the earth already existed, and was inhabited by the chaotic brood of Tiamat, imperfect first attempts, as it were, of Nature." These monstrous things perished when the present world came into being. (Sayce, Hibbert lecture, 392). The present world here spoken of is the existing "Creation," in the sense of an established calendar, founded on the Divine Order. I have suggested the existence of a previous tradition, possibly even a calendar crude and erroneous, which led to the confusion and had to be abolished. Such a tradition or imperfect calendar would be a first creation. The Babylonian writings tell of two creations, the first of which was a failure. The earlier creation, says Sayce, had been the work of chaos, and the destruction of it by the younger gods of light and order ushered in the new creation of the visible world. Light and darkness, chaos and order, are ever struggling against one another, but the victory of light and order was assured ever since. Merodach, the Sun-god, overthrew the dragon Tiamat, "the wicked serpent," as she is called, who represented chaos and anarchy.

Gerald Massey seems to regard this destruction of Tiamat as the prelude to the first creation; for he says—"The first creation represents the passage of mythology out of chaotic space into the fixed world of time." (*Natural Genesis, II, 4*). Time, however, recorded on tablets, probably constituted the "tablets of destiny;" the astronomical reckoning was to be in better hands for the future.

Now it was that the Great Lights were appointed for signs and for seasons :—

"He prepared the twin mansions of the great gods.

He fixed the stars, even the twin stars, to correspond with them.

He ordained the year, appointing the signs of the zodiac over it.

For each of the twelve months he fixed three stars.

From the day when the year issues forth to the close.

He founded the mansion of the Sun-god, the god of the ferry-boat, that they might know their bonds.

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That they might not err, that they might not go astray in any way.

He established the mansion of Bel and Ea along with himself.

Moreover, he opened the great gates on either side.

He strengthened the bolts on the left hand and on the right.

And in the midst of it he made a staircase.

He illuminated the Moon-god that he might be porter of the night, that the day may be known,

(Saying) month by month, without break, keep watch in thy disk.

At the beginning of the month light up the night.

Announcing the horns that the heavens may know.

(Fifth Tablet of the Story of the Creation, Sayce).

We see then, plainly enough, that "Creation" in ancient legend is not intended for the origin of things at the hands of God, but for an era in the history of man. In the Babylonian narrative the earth has already been in existence for some time. In the traditions of the Egyptians, their forefathers had inhabited the Nile valley before creation was finished. In Greece the Arcadians claimed that they existed before the moon; which probably means that their progenitors were star-worshippers before the moon was adopted as a time-measurer. In the astro-religious system Creation is not the first event; in Egypt it coincides with the accession of the god Ra, i. e., with the recognition of the sun as ruler, whereas men had previously existed under the rule of Ptah, the pole-star divinity. The god Ra began to reign when the firmament was raised by Shu.

The era we speak of appears to have coincided with the entrance of the spring equinox into the constellation Taurus, a date earlier than 4000 B. C. It cannot be fixed with absolute certainty, because we have no representation of the zodiacal figures of the time, and the outlines of the constellations may have become a little changed. Bonwick in his *Egyptian Belief and Modern Thought*, and Robert Brown in the *Academy*, July, 1893, follow the estimate 4698 B. C. Prof. Sayce, *Hibbert Lecture*, p. 398, gives 4700 B. C., which must be an approximate to the truth. If we adopt Cassini's calculation for the entrance of the equinoctial color into the Sign Pisces in 255 B. C., we may reckon backwards, allowing 2155 years for the sun's precessional passage through one sign; and this would give us

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4565 B. C. But here also we must allow for some degree of uncertainty at both ends. All these estimates, however, are in the neighborhood of the dates assigned to the event called the creation, in the several traditions. There seems great probability that the event called creation coincided with the sun's entrance into Taurus, and is but another aspect of the same thing. The creation of the world signifies the adoption of a system of solar reckoning, and the establishment of a calendar which was believed to correspond truly to the order "things in the heavens."

It may probably be asked how it happens that this great reform should coincide with so rare an astronomical event as the entrance of the eqninox into a new sign. Men would not wait a thousand years for a reform which they desired, and the coincidence seems almost incredible. The explanation is that there need not have been any coincidence at all; but the astronomer-priests, having determined to establish a year of twelve months, to reckon by the sun and begin with the equinox, then for the first time established the zodiac of twelve signs. They made the first sign to begin at the equinox, which they adopted as the starting point, and they chose the Bull as the symbol of the sign.

The Hindoos, of both ancient and modern times, and the Persians, also, have always associated the sign of the Bull with the origin of time. (Halliburton, *Festival of the Dead*, pp. 49, 99). Gresswell tells us that all over the globe we can find traces of the cycle of the Bull, which is indeed covered with the origin of the human society. When the circle of the Zodiac was made and the first four cardinal points were established, the Lion was keeper of the corner where the sun was (at midsummer), at the beginning of the year of the innundation. (Massey, *Book of Beginnings*, II, 105). This conclusion, which I have published and explained in my *Creation Records*, is supported by Dr. Sayce in his *Hibbert Lecture*. He says—The fact the year thus began with Taurus proves the antiquity of the Chaldean zodiac, and of the months of 30 days which corresponded to its several signs. . . The zodical circle may, therefore, have been invented nearly a thousand years before Sargon of Acad was born; and that it was invented at an early epoch is demonstrated by its close connection with the Accadian calendar.

Thus far I have spoken only of one event and era as associated with "creation;" or at most of two creations of the same

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kind. It may, however, be as well to enlarge the stntement. In the Egyptian cosmogony "creation" may mean several things, though always involving the idea of generating, or first recovering, or establishing. It means the apparent generation of sun and stars, by the revolution of the heavens, which brings them into view out of the underworld abyss. It means the birth of stars into the upper hemisphere, through the precession of the equinoxes. Or again, the inauguration of a new era and time systems, with divinities to preside over them. Every great god in succession is called the Creator, the fountain of life, the lord of existence. Yet among all the deities there is one whose work is singular, and whose task was accomplished once for all ; several gods are credited with creating men and things, but only one lifted the sky off the earth and made a firmament, and established the sun to rule the year. This work is attributed to Shu, the Egyptian Atlas; and the god Thoth is brought in as the counter of the years and the keeper of the records. Shu and Toth are associated with that era of discovery and stage of reform when the Egyptians recognized that the sun did not rise out of the earth, but was always at an elevation above it. Then it began to be seen also that there are two hemispheres, each equal to the other, and constituting a complete hollow sphere. The passage of time could be measured by the revolutions of the sun and moon; the meridians passing through the cardinal points could be taken as datum lines to measure from, and they would seem to be like four pillars supporting the sky. It is Shu, therefore, who lifts the heavens, so creating a firmament; the two great lights are appointed for signs and for seasons, for days and for years, and Thoth receives his office as time-keeper. Time now begins, coincident with order produced out of chaos. Maspero, in a paper read before the London Congress of Orientalists, 1891, stated that the Egyptian creation was considered to endure only so long as the heavens, separated from the earth, should remain solidly upheld by four pillars.

GEO. ST. CLAIR.

THE VALUE OF THE SPADE IN BIBLICAL CRITICISM.

A VISIT to Bible lands is, to the devout and believing student of God's Word, like the opening of the eyes. It

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is not merely that scripture language is illuminated and sacred associations perceived more clearly, but that the marvelous contributions toward biblical knowledge already made by the spade archæologist and still more the incalculable possibilities yet to be uncovered burst into view as though scales dropped from the eyes. Hundreds, even thousands, of mounds scattered along the valley of the Nile cover the ruins of Ancient Egypt. Only a very few of these have as yet been touched by the archæologist, while the still unsearched tombs must probably be numbered by millions. Great as has been the research at Jerusalem, greater and far more important investigations yet remain to be made at the Holy City, while of the hundreds of ruins which crown the hilltops and form little tells in the valleys of Palestine, only a very few have been examined in any degree at all. And Babylon and Nineveh and Ur and Erech and Accad and Calneh have certainly many secrets still hidden away under the dark alluvium of the valley of the Euphrates.

The great outlines of what biblical archœology has in store for us have already clearly appeared; we know at what points of history, of language, of ethnology, of religion, of customs and habits, and of civilization contact between archæology and revelation may be expected, and little by little the details of such buried knowledge are being brought out of their musty graves, with the result that the Bible, at every point of possible attestation by archæological evidence, is being confirmed and illumined.

The critical value of these products of the spade will best be made to appear by a few examples selected from the accumulated results of archæological research.

The long lists of Bible names of people and of places, which so weary the ordinary reader by their tedium and unutterableness have seemed to many devout people a useless cumbering of the sacred record, and have been scoffed at by unbelievers as an exhibition of Jewish genealogical vanity and national bombast, and a refutation of the claims of the Bible to a high and holy purpose. But now every name in the Bible is known to be a hostage given by inspiration to veracity. If the holy book is a true account in what it narrates, then these proper names will be confirmed in their etymology, in their incorporation of divine names and in their actual use, by contemporary remains collected by the archæologist from the people and the age to which these names are attributed by the

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sacred writings. The spade is rapidly uncovering such confirmation.

The lists of geographical and ethnic names sculptured by Thothmes III. on the walls of the Temple at Karnak, about 1450 B. C., the places mentioned in the Tell el-Amarna tablets in the century preceding the Exodus, and the great number of Palestinian names recorded in the papyrus which gives the journeyings of an Egyptian mohar in the days of Rameses II., written either shortly before the Exodus or during the years of the wandering in the wilderness, mention no less than forty-four of the names associated with the invasion of Canaan by Israel, many of which bring names of cities, towns or peoples which, themselves passed away, were unknown by the inhabitants of Canaan in a later age, being treasured in scripture only and now brought again from the dead by the research of the archæologist.

The existence of Jerusalem before the Exodus, much less in the days of Abraham, and the presence at the time of Babylonians and Babylonian influence in Canaan, has been held up to ridicule. The founding of Jerusalem was said to have been thrust back chronologically by Jewish vanity to anti-Davidic times, and all evidence of Babylonian influence in the language and in the literary character of the Bible was attributed to the captivity in Babylon, and every sacred writing bearing marks of such influence was brought down, forcibly if necessary, to a date subsequent to the beginning of the captivity. But, alas, for the vanity that infuses history with preconceived theories! Among the Tell el-Amarna tablets ante-dating the Exodus are five tablets certainly, and a sixth probably, from Ebed Tab, king of Jerusalem. They are written in the cuneiform syllabary and assure the reigning Pharaoh of Egypt, then the suzerain of Palestine, that there is no occasion to fear a Babylonian attack upon the Temple. "As to the Babylonians, let the king ask the commissioners how strong (is) the Temple." Here, about a century before the Exodus, are found in Palestine Babylonians so powerful as to be suspected of intriguing against the government, and that government Egyptian; Babylonian literary influence so potent and of such long standing that the difficult and intricate Babylonian system of writing is used by a provincial governor in making a report to the Pharaoh of Egypt; and this governor is seen to be ruling over a city with a great fortress—Temple

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a city even then called by the Babylonian, or rather the still older Chaldean, name, Uru-Salem, City of Peace.

The list of Arabian kings of the Khammurabbi (Amraphel) dynasty of Babylon of the age of Abraham, clearly confirms the etymological formation of the proper names which the Bible attributes to that age, and especially is it seen that the divine names incorporated in these proper names and the very method of incorporation is the same as in the names the Bible gives for that age, and different from that of preceding, and especially of subsequent ages. In view of this, it was to be expected that, sooner or later, some of the old patriarchal names would be discovered, and the expected has, in this case, happened. The name Abram (Abu ramu) has come to light in Babylon; the names Jacob and Joseph (Yagob-el and Yoseph-el) in Palestine, through the inscriptions at Karnak of that great conqueror, Thothmes III.; and existing scarabs inscribed Jacob-el have recently been identified as bearing the name of a Pharaoh of Egypt of the Hyksos dynasty. Though no one contends for a moment that this Abram was the Abram whom God called from Chaldea out from under that same Khammurabi dynasty, or that our Jacob was ever a Pharaoh of Egypt, yet the occurrence not only of names combined with the same divine names in the very way in which patriarchal names were formed, but this actual occurrence of these very names at the historical period to which the patriarchs are assigned by biblical writers is confirmatory of the biblical claims for the times of the patriarchs.

Even old Nimrod himself has now been rescued from the sinister suspicion of being but a relic of the romantic days of the supposed childhood of man, when big bear stories were current. The Bible does not tell us when Nimrod lived, but it does tell us that, in his day, "Out of the land went Ashur and builded Nineveh;" and records of Senacharib tell us that this event took place in the time of Shalmaneser I., six hundred years before which puts the founding of Nineveh and the days of Nimrod in the time of Rameses II., the oppressor of Israel, and this about the time of the birth of Moses. Soon after this time the early Babylonian influence passed away from Palestine and the west, and when it returned it was no longer of the old dynasties, but of the later empire of Nebuchednezzar. So that the period to which both scripture and tradition assigns the writing of Genesis by Moses is the latest period at which such a proverb as, "Nimrod, the mighty hunter," is likely to have

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been current in Palestine and Egypt, as it was when Genesis was written.

It has been the favorite method of the destructive, which likes to be called the scientific, criticism—though why destructive criticism should be any more scientific than conservative criticism is hard to see—it has been the favorite method of the destructive criticism to assert that all beyond a certain line in Oriental chronology is myth, vague tradition before the days of writing and history, and in this manner to get rid of some very troublesome characters. That certain line in chronology shut out Abraham, and, of course, Moses, in Hebrew history, together with the early kings of Egypt and Chaldea. The recent discovery of the tomb and inscriptions of Menes, the first king of Egypt, heretofore classed as over the line of the beginning of real history, and hence an unhistorical, half mythological personage, strikes another blow at the subjective method which finds its criteria of ethnic development in the mind rather than in the world of facts. Since writing was known in the days of Menes, writing that can still be read, the prattle about the Abrahamic and Mosaic sages of the days before writing was known must cease.

The four kings of the East who sacked Sodom and Gomorrah, and carried away Lot, have been laughed at as petty sheiks of the desert, but recent research in Babylon and ancient Elam has brought to light records of the same Amraphel, king of Shinar, and Chedorlaomer, the great king. These Babylonian and Elamite records give glimpses of that shifting of dominion, those vicissitudes of national life and liberty common to all nations of the world. About the time that Abraham migrated to Canaan, the dynasty of Khammurabi, the Amraphel of the Bible, appears independent and in the ascendant. A little later, so nearly at the same time, indeed, that the lapse of time can only be guessed at by the records, the Khammurabi dynasty sinks into comparative dependence, and the Elamite Chedorlaomer gains the suzerainty over the neighboring kingdom. Keeping in mind this glimpse of the changes taking place, it is exceedingly interesting to note how, in the beginning of the fourteenth chapter of Genesis, the four kings are given as Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of Nations, Amraphel first, Chedorlaomer third; but a little further on in the biblical record (Gen. 14:4) it is said that the twelve years' subjugation of the kings of the plain was to Chedorlaomer, not to Amraphel, and when the

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list of kings is again given in connection with the campaign to bring the kings of the plain into renewed submission (Gen. 14: 5), Chedorlaomer is at the head of the alliance. He alone is named, the individuality of the others, even of Amraphel himself, being swallowed up in the added clause, "the kings that were with him." This subtle touch of accuracy undeniably stamps this record in Genesis as severely historical.

Attempt has been made to discredit the Bible by the assertion that the children of Israel were already in the land of Canaan, and had been for a long time, at the time when the Bible says they were oppressed by Pharaoh and led out by Moses; but recent excavations in Egypt at Gourneh, opposite Luxor, have brought to light the proud boast of Menephtha, that, "the seed of Israel was destroyed." The time of Menephtha's reign makes this account in harmony with the Bible account of the destruction of the male children, and the peculiar form of the inscription shows that at the time it was made Israel was not a settled nation outside of Egypt; hence not yet settled in Canaan, but either still in Egypt or else already in the wilderness of the wanderings. See p. 343.

No part of biblical history has been more sneered at than the historical portions of Daniel. Indeed, so confused and confusing has been a comparison of ancient uninspired history with the book of Daniel, that even some conservative biblical critics, it is to be regretted, have been disposed at times to give up the historical character of Daniel's record. Though the atmosphere is by no means clear of fog yet, a comparison of some of the main points of Daniel's record of the fall of Babylon and the subsequent government of the kingdom, with the account given on a cylinder of Cyrus is very striking, and goes far toward the utter defeat at this point of those who strive for the overthrow of the infallibility of the old book. Daniel says: "Darius the Median took the kingdom, being three-score and two years old." And again he says, "It pleased Darius to set over the kingdom one hundred and twenty princes, which should be over the whole kingdom." The record of Cyrus is, that: "On the sixteenth day Gobryas, the governor of the country of Gutium, and the soldiers of Cyrus, without fighting, entered Babylon. . The third day of the month Marchesvan Cyrus entered Babylon. *Dissensions* before him he allayed. Peace to the city did Cyrus establish; peace to all the province of Babylon did Gobryas his governor proclaim. Governors in Babylon he appointed." Comparison

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develops these main points of agreement between the account of Daniel and that of Cyrus: that it was not Cyrus in person, but a general with a Median name, who led the Persian (more properly Elamite) troops in the overthrow of Babylon; that this Mede became ruler of Babylon, and that this same Mede as ruler of Babylon, appointed governors over all the province of Babylon. The one striking point of seeming disagreement is in the name of the Mede who led the troops of Cyrus and was "made king over all the realm of the Chaldeans." Daniel calls him Darius, Cyrus calls him Gobryus. But when it is noted that these are both Median names, that it was usual for kings to have more than one name, and that it was of old, and still is, the custom of the East for one to take a new name or to make such change in the name as to give it a new meaning upon the accession to a new honor or office, or even upon moving to a new place, it will be seen that the apparent difficulty about the name is reduced almost to the vanishing point.

The "Logia" so recently discovered in Egypt possess an extended character entirely independent of the genuineness of these particular "sayings," in that they testify to a disposition on the part of the people to circulate and treasure up supposed sayings of Jesus just because they were believed to be his. Now the disposition to quote a man who has himself written, or whose sayings have been written by others at the time he lived, may arise long after he is dead when the age has risen to the man or has sunk to his level. But if a man write nothing, and nothing be written about him in his times, if the disposition to quote or treasure his sayings arise not during his lifetime or at his death, it can never arise afterward, and no evil disposed effort of designing persons can ever stir up such a disposition on the part of the people. Christ wrote nothing, yet here, a century and a half after his death, is found far from Palestine, away also from the centers of learning of Egypt, a disposition thus manifestly widespread to quote and treasure up the sayings of the Man of Nazareth. Whether these particular "sayings" are genuine or not, the disposition to treasure his sayings must have arisen from one or both of two sources: either that gospels and epistles were written by the apostles or others of that age, or that the disposition to treasure up "sayings" of Christ arose during his lifetime or at his death. Thus, in any case, the "Logia" prove that the contemporary estimate of Christ was very high.

Now these products of the spade above noticed are suffi-

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cient to indicate the character of the evidence adduced by it. With the knowledge of these discoveries and the perception of the possibilities that lie buried in the East, comes, also, the conviction that the historical confirmation of the Word of God and the final and convincing answer to the destructive critic is to come from the field of biblical archæology. Some may say the destructive critic needs no answer. For those who say so it probably is so, but there are many others for whom he must be answered, and unfortunately they are neither the few nor the scholarly. When one sees how confidently and constantly the conclusions of the destructive criticism are put forth as unquestioned truth by the daily newspapers, by much of the periodical literature and by the semi-religious fiction of the day, one trembles for the faith of the people. It is appalling to see that the masses of the people, especially about our great cities, are accepting the notion that the Bible is full of mistakes. The questioning of a few persons will convince any one who has been sleeping securely on in ignorance of this fact. This condition of things must be confronted. It is not enough to proclaim the "good news," when many of the unconverted, yea, even of the converted, are already wondering whether or not it is altogether "true news." Popular doubt must be met with equally popular refutation. Whence shall be drawn the weapons for the conflict? Not so much from logic and fundamental truth, as in other conflicts with deists and rationalists, nor from exegesis of scriptures, as in theological controversy; but rather from the records of the past contemporary with the Word of God, which, of all external evidences, most directly confirms the historical teachings of the Word and sustain its claims of authorship. The logical method of dealing with the destructive criticism will prove unavailing alone; it needs an ally, not that there is any defect in it, but for the reason that the discussion can never end. Logic, with its sling and stone, can lay every Goliath ghost the critics have raised, but there is nothing to hinder them from raising more, and so the logical battle must go on. It is hopeless strife for men to engage in a battle of theories unless they agree upon fundamental truths and principles. Now the destructive critics claim the right in this discussion to draw from subjective sources in a way that the defenders of the traditional view of the Word deny. These latter hold to a religion that bases its subjective experiences upon objective facts; their opponents to a religion, or rather philosophy, that

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builds up so-called facts upon a basis of subjective thought and experience. They claim the right to reconstruct the earth, the early religious thought, and even the early history of Israel according to the evolutionary scheme. Manifestly such hypothetical criticism can never be finally repulsed and silenced by replying with logical batteries to discharges of theory. The fire will always be returned, for a gun never runs out of powder that uses compressed air.

There are two ways of silencing effectually the destructive critics. One way is to convert them; convert them to a religion that bases its subjective experience upon the facts of history and revelation. Of doing this there is little hope. The philosophy that exalts self and human conceit is the most unassailable form of sin. The other, and as it seems to me, the only practicable way of silencing the destructive critics and of vindicating the genuineness and trustworthiness of the scriptures against this latest attack upou them, is to hurl at these literary vandals the irrefutable facts of contemporary history as brought to light by antiquarian research. Spades, not pens, are the weaponry for this conflict. The historical criticism must be met on its own historical ground. Archæology is history risen from the dead. The spade is already bringing up the events of the Abrahamic, the Davidic and the post-exilic ages. This resurrection of buried history will be the judgment day of the Higher Criticism.

M. G. KYLE.

Philadelphia, Pa.

ANTIQUITIES IN EGYPT.

THE French government left us alone in 1882 to carry out the saving of Egypt from rebellion and restore the finances of the country, if we could. We have done both, made good soldiers of her sons, who reconquered the Soudan under our generalship. We are now engaged in doubling the supplies of irrigation, and so increasing the wealth of the land in a similar degree. We have been sixteen years employed thus. During all this time we have allowed the French to control the important Department of Antiquities—that is, the Cairo Museum—and any antiquity in the land, whether discovered long ago or still unearthed. All the chief officials of the

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department are Frenchmen selected in Paris, and all their inspectors and underlings are selected by the head of the department. The Museum is in great need of attention; few of the exhibits are labeled, and those labeled are in French. Nine-tenths of the visitors are English-speaking tourists and residents speaking Arabic. A new museum is much needed, as the Gizeh Palace was condemned six years ago as being a very hazardous structure in case of fire. The Administration of Antiquities undertook to provide a new museum in Cairo. Plans were selected and a contract accepted for this much-needed work some three years ago. The foundations were found insufficient to bear the structure and all the work has been stopped for upwards of a year. Had this new museum been in Sir William Garstin's hands it would have been now far advanced toward completion. In all appearance there will not be a new museum unless we undertake, as we ought to do, the sole direction of this important department.

Another great abuse exists. The French have sole control of the antiquities in the neighborhood of Cairo and of the entire Pyramid fields, extending for seventy miles along the Nile. There are no custodians of these monuments (save a few tombs at Sakkarah), and the Great Pyramids and Sphinx are left to the mercies of the Bedouin Arabs, who rifle the tombs and sell the spoils. There are 10,000 tombs as yet unscientifically explored, it is believed, by competent authorities. The neighborhood of the Great Pyramid is unsafe, and there is no proper police force within seven miles. A friend of mine told me recently that his two daughters went up the Great Pyramid (he, being an aged man, could not go). They had traveled about the world, and thought the country, being under English protection, would be quite safe. They were followed up the Pyramid by two wild, fierce Arabs, who terrified them, threatening to throw them down the steep sides if they did not deliver up their money, which they did. Their father could not wait to prosecute as their steamer was to sail the next day. There is another grievance of the French management, that when Mr. Petrie was anxious to explore the Pyramid cemeteries (as he did the Pyramids themselves in 1880) he was refused. The director said he wanted to keep those places for himself. By the way, the excuse for not appointing custodians over this district is an idle tale that Napoleon derived some aid from the men of this tribe, and pledged his royal word that they should never be interfered with. The Society

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for Preservation of Ancient Monuments of Egypt (founded by Sir Edward J. Pointer, P.R.A.) brought pressure to bear when the tombs of Beni Hasan were plundered in 1889, and guardians and iron gates were put on all important monuments in Upper Egypt. But in Lower Egypt, with one hundred visitors to every monument for one in other places, no care whatever is taken of the finest monuments in the world.

No person is allowed to make excavations without official authority—that is a good rule. But how is it carried out? The Arabs dig where they please and sell their stolen goods to the museum authorities. One well known dealer got recently £10,000 for the things he had rifled from a tomb. They sell the smaller finds openly, and the dealers ship them to America. But if Mr. Petrie, for example, wants to excavate anywhere, he is kept waiting months before he gets a reply, and then is not given the place he wants. Of course, everything he finds is offered to the Museum. But if a Frenchman wants to dig the case is different. Before Mr. de Morgan resigned his charge of the Museum, he licensed M. Amelineau to dig where he pleased for five years. It is feared that many of the important discoveries made by this gentleman may have had no scientific record made of them. It is very important that all "finds" of forgotten dynasties should be registered for use of patient investigators. Mr. Petrie and Mr. Naville (acting for the English Egypt Exploration Fund) always publish clear scientific records of all their researches. M. de Morgan, when director, also published scientific accounts of his finds (which were made with the public funds of Egypt), but all his reports were printed in the French language, and were not available to the visitors of the Museum without purchasing them at a very high price.

JOHN WARD, F.S.A. (*in London Times*).

PALESTINE EXPLORATION FUND.

THE *Quarterly Statement* for January reflected the joyful energy with which the new work has been taken up. In large type and with photographic illustrations account was given of the work in charge of Dr. Bliss and Mr. Macalister. The Tell Zakariya is not yet identified, but it proves its value at every turn. Mr. Macalister's suggestion that it may be the Azekah of Joshua XV., 35, is worthy of attention, and indeed

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the same suggestion was made years ago by Col. Conder. Dr. Bliss believes that it may be Gath itself, but asserts nothing as yet. He has forwarded objects to London which will be heard from later.

It is pleasant to know that the *firman* covers so much space that three important *tells* or remains of cities will be excavated.

In addition to this full account of the field work Dr. Schick sends two views of Abraham's Oak at Hebron, and conveys the sad news that it is now entirely dead, so that one of the most interesting trees in the land must presently disappear. He also figures a very elaborate wine press which merits study.

Again, the former draughtsman, Mr. Dickie, describes with illustrations the church over the church of St. John, a curious proof of the filling up of the city by debris.

The many other valuable papers, especially the narrative of "A Trip to the Eastern Lava Beds," make this the best number of the *Quarterly* ever issued.

A valuable government publication is deserving of mention. Drs. Cyrus Adler and J. M. Casanowicz of the Smithsonian Institution have prepared a list of the Biblical antiquities shown at the Atlanta Exposition in 1895. There is a full and very accurate account of all the exhibit, and the book is furnished with forty-six plates. The contents include descriptions of the Contour Map, the Geology, Flora Fauna, Casts of Objects, Musical Instruments, Precious Stones, Coins, Dress, Ceremonials, Egyptian, Assyrian and Hittite Antiquities, Bibles, ancient and modern, &c. An intelligent visitor to Palestine could add materially to this collection at a small expense, but it is very good already.

A somewhat careful examination of the first volume of the Bible Dictionary, being issued by the Scribner's, causes disappointment in some respects. Its leading articles on Assyria, Babylon, Chaldea, and like subjects, are worthy of the highest praise, being written by specialists at great length, but minor subjects are hastily treated. The question as to the shewbread being leavened or unleavened has usually been considered by the Dictionaries with both sides of the dispute stated, but the Scribner ignores it. Again we are told that "Ephratah, in Psalm cxxxii., is probably not an ancient name of Bethlehem, but means the territory bordering on Judah and Benjamin, in which lay Kirjath Jearim, where the ark rested for a time, and where it is represented as being 'heard of.' 2. A place near Bethel where Rachel died and was buried, Gen. xxxv. 19, and xlviii. 7,

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in both of which passages 'the same is Bethlehem' is a gloss. 3. A name of Bethlehem, Ruth iv. 2, Micah v. 2."

This is certainly very singular work. By rejecting a statement as a "gloss," this writer makes out three Ephratah, and yet is obliged to identify one with Bethlehem. Why does he assert that Rachel died near Bethel? We are not taught that. Why does he assert that Ps. cxxxii. does not mention Bethlehem? We are not taught that. And then he has put one place of that name in a "territory bordering upon Judah and Benjamin," which might mean east, west, north or south, and amounts to saying, "somewhere in Central or Southern Palestine," and another north of Jerusalem to the total rejection of the unbroken tradition as to the tomb, and then at last, when there is no escape, Ephratah is conceded to be Bethlehem in Ruth and Micah. Thus the popular negative criticism begins with denials, concedes only what it is impossible to deny, and ends in darkening counsel by words without knowledge.

I can promptly send copies of the January "Statement" to new subscribers—now especially needed.

THEODORE F. WRIGHT,
Hon. Secretary for United States.
42 Quincy Street, Cambridge, Mass.

The rich collection of papyri finds made at Oxyrhynchus by the English scholars Grenfeld and Hunt, of which a portion was recently published by the Egypt Exploration Fund, as Part I. of the "Græco-Roman Branch," is evidently destined to prove a facinating source of historical and archæological data. One of these fragments, covering four columns, each of fourteen or fifteen lines, has already excited international interest. Mommsen, who spoke on this fragment at a meeting of the Berlin Academy of Sciences soon after its appearance, and whose view is published in the report of the session, p. 498, called it "remnants of a remarkable protocol in which an Alexandrian ambassador and gymnasiarch Appianos stands before the Emperor for judgment and is condemned to death, probably on account of impudent insults to his Majesty uttered during the trial." The Halle professor Blass, in the *Literarisches Centralblatt*, expresses similar views, as also do O. Crusius and some others. An altogether new face is given the matter by a detailed discussion by Professor Deissmann of Heidelberg.

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ARCHAEOLOGICAL NOTES.

Extracts From Petrie's Report.

How: Jan. 23.

"* * * I have now worked for 2½ weeks here. The temenos on the desert is disappointing, as it proves to have been entirely founded in late Ptolemaic times over a Ptolemaic cemetery; it was converted into a bastioned fort in Roman times. I have made a plan of it, which I shall further complete with details. There were two small temples in it, one late Ptolemaic, the other of Nerva. Part of the barrack-wall has a great quantity of scrawls by soldiers. I have copied all that are intelligible, with some names, as Aurelios Germanos, Aurelios, son of Diogenes, Aurelios Gerianos, Theodosios Philosophos, &c.

"Outside of the temenos, the ground is a close mass of Roman burials for many acres to the west and south. These are absolutely without objects. Many of them are in re-used vaults of Ptolemaic age, which abound here. The Ptolemaic tombs are also worthless. And before all these there was a considerable number of XI.-XII. Dynasty tombs. These are nearly all plundered, but yet contain some good alabaster vases, &c., with much pottery. The fine things from here are—an untouched tomb, with necklace and ornaments (XII. Dyn.); a

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good small double statuette (XI. Dyn.); a cartonnage all gilt, head to foot (Ptolemaic); and the finest modelled portrait head in colored plaster that I have ever seen, a man of Roman date. In a rich house on the temenos wall were some good things : 4 silver armlets, 3 small bronze busts of Isis and Serapis, an iron sword, &c. Several good necklaces of large glazed beads of XII. Dyn. have also been found.

"The principal historical interest is quite unexpected. Marks on the pottery are very common here, but so late—being Roman—that we cannot assume them to have descended from the earlier marks known from I. to XIX. Dynasties. They more probably belong to some unknown alphabets used by Roman soldiers. And a potsherd (probably Roman) has several words scratched between lines, carefully written, in an alphabet closely akin to Harian, if not pure Harian. The signs found here therefore probably belong to some Asia Minor signaries or syllabaries, not yet fully known. The Harian graffiti at Abydos (near here) are well known; and this place suggests that they were not the work of Greek mercenaries of XXVI. Dyn., but of Roman legionaries, as here found.

"* * * We are now working into promising ground of the various ages of cemeteries, VI. (?), XI., XII., and XVIII. Dynasties."

The German Orient Society has selected the ruins of Babylon, the capitol of the United Babylonian empire from the days of Hammurabi, as the place of its operation. The expedition sent out by the society will be in charge of the well known German architect, R. Koldewey, who was prominently connected with the Berlin excavations at the Babylonian ruins of Surghul and El Hibba (1886-87) and at the Hittite ruins of Senjirli in Northern Syria (1890-91-94). Dr. Bruno Messner, of the University of Halle, will accompany the expedition as Assyriologist.

Dr. W. Max Müller sends to the editor of the *Sunday School Times* the following list of excavations in Egypt during this winter. M. Bénédite has undertaken excavations in the Delta,

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examining the site of Behbet, the ancient Iseion, where temple ruins dating from the time of Nectanebos and Ptolemy II, form the only considerable ruin of that kind remaining in Lower Egypt. After this he will attack the locality of Benha (Ancient Athribis). The director of the Egyptian museum, M. Loret, has excavated for three weeks at Bedrashen (fourteen miles south of Cairo), and M. Botti of the same museum at Alexandria, but no results are known so far. Mr. Davies is working in the famous tomb of Ptahhotep near Sakkara, to take up a new plan of it. A chief result of the excavations by Dr. Schäfer, from the Berlin museum, who is joined now by Professor Erman, is the discovery of remains from one of those strange monuments in half-obeliscal, half pyramidal form, dedicated to the sun-god, near Abusir (west of Cairo). The present one has the name *Sshb-yb-re*—"pleasing the heart of the sun-god,"—a name which is mentioned in several tombs of the period. It was erected by King *N-weser-re* (usually transliterated *Ra-n-user*) of the fifth dynasty. It had an enclosure covered with relievos representing the celebration of festivals, but, unfortunately, these sculptures have been ruined almost completely. This is most unfortunate, because we know nothing of the cult connected with those monuments, and their exact religious meaning. Dr. Spiegelberg, of Stassburg, and Mr. Newberry have obtained important results near the temple of Amenhotep I, in the necropolis of Thebes, discovering traces of a chapel and a royal palace from the beginning of the eighteenth dynasty. The alleged mummy of the sun-disk worshipper, Amenhotep IV, from Biban-el-muluk, has now been examined by several scholars, and a supposition ventured lately by Mr. Groff has shown to be an indisputable fact. It is not Amenhotep IV, whose mummy must, besides, have been destroyed during the revolution following soon after his death, but King Me(r)neptah of the nineteenth dynasty, who was until quite recently considered the Pharoah of the exodus. His absence from the great mummy find of Der-el-Bahri, made several years ago, had confirmed many in the belief that his body must rest on the ground of the Red Sea. In general, the old theory which connects Merneptah with the exodus seems to have become untenable.

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The preliminary report of Prof. J. De Morgan's valuable discoveries on the site of ancient Susa, in Persia, has been lately submitted to the French Minister of Public Instruction The bearing of these discoveries upon Assyriology and Biblical research is of great importance. Not only does Assurbanipal refer to his having taken Susa and destroyed it, but in the Spartali collection of clay tablets in the British Museum are poems referring to the time when the kings of Elam had overrun Babylonia. De Morgan found confimatory evidence of Assubanipal's statement that he had destroyed Susa with fire, for many of the monuments of that period bore traces of the flames.

Among the more interesting monuments discovered was a large stele, six and one half feet high and forty inches at its broadest part. This stele, its discoverer holds, is a very important example of Elamite art. A remarkable bronze tablet or altar was discovered in the same trench. A granite obolisk found here promises much information, for it is covered on all four sides with an inscription deeply cut into the stone. There are 75 horizontal lines, divided into more than 1,500 small columns, and containing almost 10,000 characters. This very archaic text is unquestionably the longest that has ever been discovered in Mesopotania and the neighboring countries, and is almost complete. The translation of the inscriptions by Pere Scheil will be awaited impatiently by scholars.

A movement is well under way for an international catalogue of the hieroglyphic and hierarchic papyri scattered through the public collections of foreign countries. Germany has promised compliance, Austria-Hungary has promised to send lists of the papyri in the Imperial and Royal House, Denmark has sent a list of the papyri in the Museum at Copenhagen, with an account by Prof. Valdemar Schmidt; the Smithsonian Institute has promised to prepare a catalogue; Sweden and Norway have sent a catalogue of the papyri in the private collection of M. Lieblein, and the English government has presented the lists of papyri in the British Museum. The registration and cataloguing will be undertaken by the Egyptian government.

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BOOK REVIEWS.

Contents of the *Proceedings of the Society of Biblical Archæology*, Vol. XX, Part 8.

The Babylonian Ideogram for "Image," and the Slate Palette from Hiearconpolis, Prof. Dr. Hommel. Babylonian Hieroglyphs, Rev. C. J. Ball. On the reading of *Mesha*, F. Ll.D. Griffith. Purim, Tophet, Zobah, and Mizpah, G. A. Simcox. Contributions on Dictionnaire Hieroglyphique, Prof. Dr. Karl Piehl.

Dr Hommel shows a remarkable coincidence between Babylonian ideograms and Egyptian hieroglyphs, which he thinks to be the very keystone of several of his proofs for the Babylonian origin of the Egyptian civilization.

The S. P. C. K. Press, Madras, has two important works in hand. One is an English translation by Lady Mackworth Young of Rabbi Geiger's learned book on Mohammed. This was first published in German, at Bonn, in 1833, and still remains the standard work on the relation between Judaism and Islam. The Rabbi has shown how much Mohammed borrowed from the Rabbinical account of Old Testament history, and supports his position by copious extracts from Rabbinical literature and Muslim commentaries. It will be a valuable addition to the English literature on the subject.

The other book is a dictionary of the Western Punjabi or Jatki language, which is spoken by Mohammedans, for the most part of Hindoo extraction, from the confines of Cashmir to Sindh, on both banks of the Indus, and to some distance to the west of that river. The language comes from Sanskrit, but after the advent of Mohammedan invaders many Arabic and Persian words crept into it, and it has many dialects, which, in the absence of a literature, are continually changing. The character to be used in the dictionary is the Persian one, though in Jatki there are sounds for which the Persian alphabet provides no letters. These have now to be made. The dictionary is being compiled by Dr. Jukes of Dera Ghazi Khan, and will, when completed, be of great value to missionaries engaged in translation work.

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Contents of *Proceedings* of the Society of Biblical Archæology, vol. XXI, part I. Secretary's report 1898; council and officers for the year 1898; the new Babylonian Chronological Tablet; contract from the country of Khana; an early Babylonian document relating to the Shuhites, Prof. A. H. Sayce; the tomb of Pepi Ankh (Khna), near Sharona, Miss M. Broderick and Miss A. A. Morton (5 plates); Deux Fables Assyriennes, K, 3456, A. Boissier; letter to Mr. Rylands, Prof. Dr. August Eisenlohr; statement of receipts and expenditures for the year ending 31st December, 1898.

The new Babylonian Chronological Tablet throws fresh and important light on the chronology of early Babylonia. It was written in the reign of Ammizadok, the great grandson of Samsi-iluna, with whose death it ends, and it furnishes us with a complete chronological register of the earliest reigns of the first dynasty of Babylon to which these two kings belong. The years are enumerated one by one with the events which characterized each, and at the end of each king's reign comes a summation of the number of years it lasted. The chronology, therefore, seems to be exact, and it is consequently curious that it disagrees very materially with the chronology of the same period given in the tablet known as the Dynastic Tablet, indeed the tablet contains one of the lists of the dates of chronological annals out of which the Dynastic Tablet was compiled.

Contents of American Journal of Archæology, Vol. II., No. 5. The Washim Papyrus of Iliad, 1-68, E. J. Goodspeed; Pausania's Description of Greece, H. N. Fowler; the Artemis Brauronia of Praxiteles, John Pickard; some new inscriptions from Puteoli, Baiae, Misenum and Cumae, Walter Dennison; The notes—1, On some Oscan inscriptions; 2, Commentarium Actorum Saecularium Quintorum, 1-64, Walter Dennison; Archæological Bibliography (Jan.-June, 1898), H. N. Fowler.

The Egyptian papyrus formed part of a roll, inscribed on one side only, the columns, each containing thirty-three lines. The hand is an even uncial, written with evident care. The dated pieces suggest for the Homer fragment a date not later than 159 A. D. This papyrus has several variants from the accepted text. It is accompanied by a half tone illustration of the papyrus, original size.

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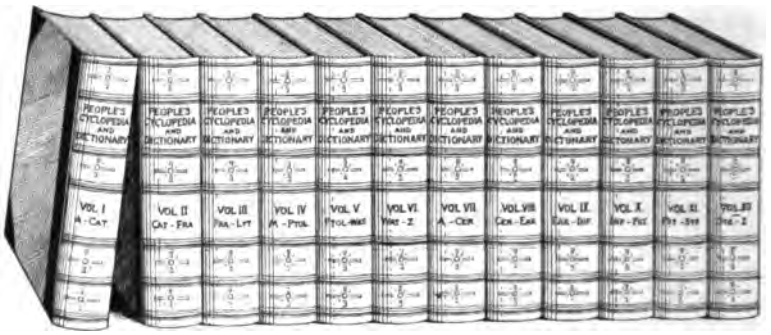

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